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THE

WORK OF THE SPIRIT.

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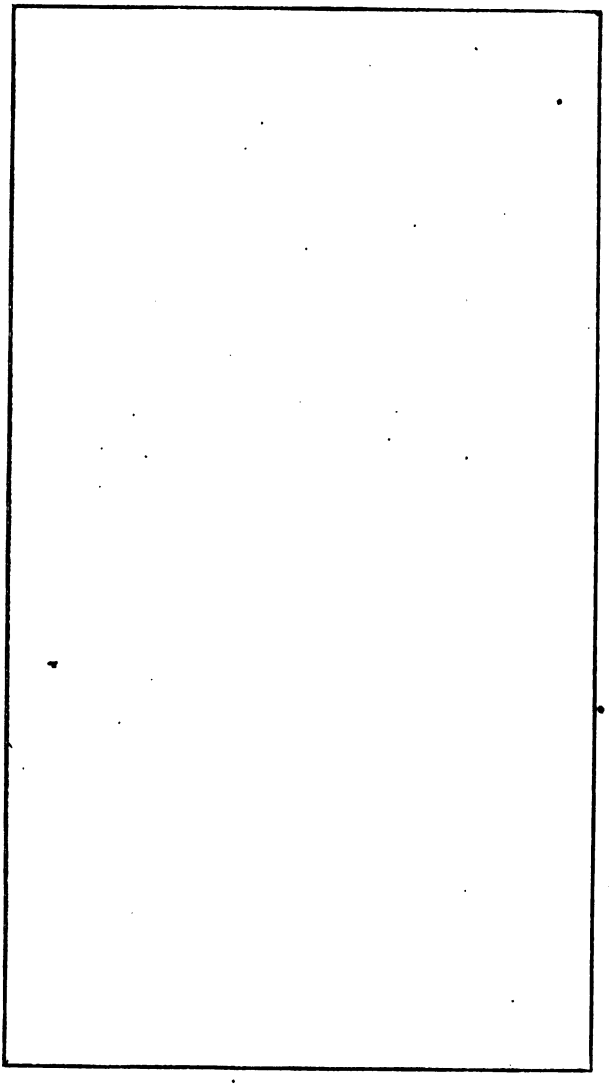

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THE

WORK OF THE SPIRIT:

OR,

Doctrinal and Practical Meditations

ON THE

NATURE AND WORK OF THE HOLY GHOST

"I believe in the Holy Ghost, the Lord and Giver of Life."

BY THE

REV. SAMUEL CUTLER,

AUTHOR OF "THE NAME ABOVE EVERY NAME."

PUBLISHED BY THE

AMERICAN TRACT SOCIETY,

219 WASHINGTON STREET, BOSTON.

HURD AND HOUGHTON, 13 ASTOR PLACE, N. Y.

The Riverside Press, Cambridge, Mass.

1873.

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PREFACE.

THE author of these meditations prepared, a few years since, a handbook for Christians, which was published under the title of, "The Name above Every Name," containing a text for every day, with a meditation, and selected poetry for every week in the year, on the Scriptural titles of our Lord and Saviour Jesus Christ.

The favor with which this work was received, and the impression that what may be regarded as a supplement to it, on a similar plan, relating to the nature and office of the HOLY SPIRIT, might supply a want in the religious literature of the day, has led to the preparation of this second handbook for Christians.

It is sent forth with earnest prayer that God will bless the publication, and that

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all who read may depend more and more on the blessed agency of the heavenly COMFORTER for that wisdom and holiness which comes from, and which makes its possessor like God.

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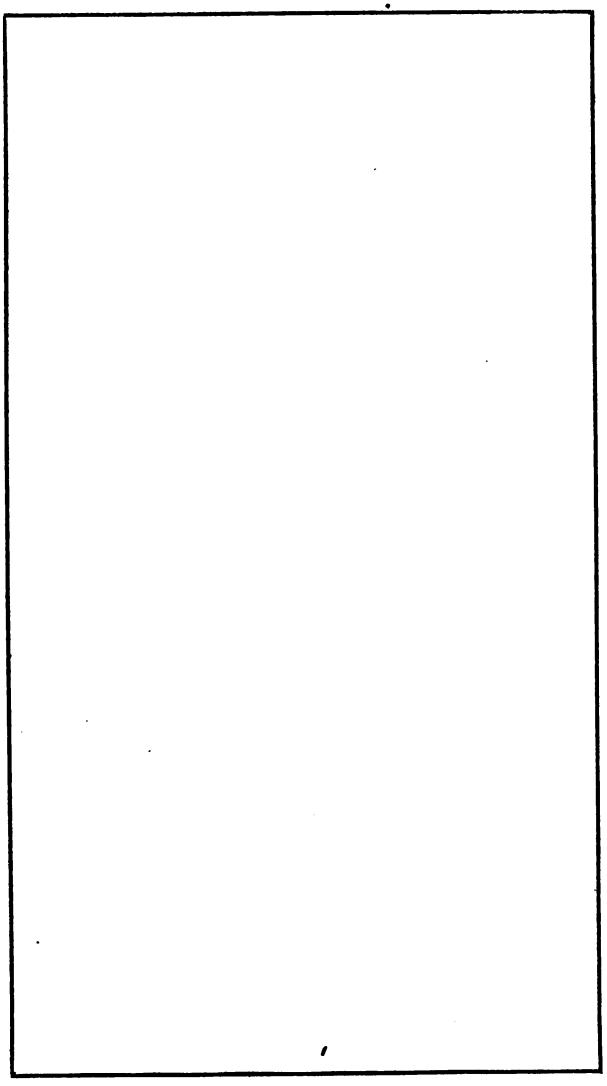

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THE WORK OF THE SPIRIT.

First Week.

THE HOLY GHOST OUR CREATOR.

January 1.

IN the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters. *Gen.* i. 1, 2.

January 2.

Who hath measured the waters in the hollow of his hand, and meted out heaven with the span? . . . . Who hath directed the Spirit of the Lord, or being his counselor hath taught Him? *Isa.* xl. 12, 13.

January 3.

And God said, Let US make man in our image, after our likeness; . . . . so God created man in his own image. *Gen.* i. 26, 27.

January 4.

By the word of the Lord were the heavens made; and all the host of them by the breath (or Spirit) of his mouth. *Psalm* xxxiii. 6.

January 5.

The Spirit of God hath made me, and the breath of the Almighty hath given me life. *Job* xxxiii. 4.

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January 6.

By his Spirit He hath garnished the heavens; his hand hath formed the crooked serpent. *Job* xxvi. 13.

January 7.

Know ye that the Lord He is God: it is He that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. *Psalm* cl. 3.

God has revealed Himself to us as one God. "Hear, O Israel: the Lord our God is one Lord." *Deut.* vi. 4. But He has also revealed Himself under the names or titles of Father, Son, and Holy Ghost. He has taught us that in his *nature* or *essence* He is one, but in his *work* and *offices* He manifests Himself as God the Father, as God the Son, and as God the Holy Ghost — three infinite agencies, yet not so distinct as to hinder a simultaneous co-operation in their work. God, as the Father, no man hath seen; He is a spirit and invisible to mortal eye. God, as the Son, was manifest to the world in human form in the person of Jesus Christ, and now lives and acts in his glorified humanity in heaven. God, as the Holy Ghost, now dispenses in the Church and the world, his revealing, new-creating, sanctifying, and saving power.

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The great want of the Church, as we apprehend, is the presence of the Holy Spirit, in larger measure, in his converting and sanctifying influences; and if Christians can be led to a daily and prayerful contemplation of what is revealed to us of the nature and the work of this divine agent, and to a more entire dependence upon this grace of God which bringeth salvation, may we not hope this want would be supplied?

We are living under THE DISPENSATION OF THE HOLY SPIRIT. By his Spirit governing, guiding, and comforting his Church, God now fulfills the Saviour's parting promise, "Lo, I am with you alway, even unto the end of the world." *Matt.* xxviii. 20.

The Holy Ghost, as God, now works in perfect unity with the Father, and the Son, in the new creation of the human soul, even as He wrought in the creation of the world. As the Spirit of the Father, and the Son, He moves upon the dark and troubled waters of unbelief, and sin in man, and gives light and life and peace. He restores the Divine image which was lost, and, in the gracious and mighty work, God is glorified in *unity;* and the Father, and the Son,

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with the Holy Ghost, are glorified in their *personality*. *John* xvi. 14, 15.

Thus, being born of the Spirit, we are born of God. We are new creatures in Christ. Has this change been wrought in me? For except a man be born again, born from above, born of the Spirit, he cannot enter into the Kingdom of God. *John* iii. 3–5.

Come, HOLY GHOST! CREATOR, come,
Inspire these souls of thine;
Till every heart which thou hast made
Be filled with grace divine.

Enlighten our dark souls, till they
Thy sacred love embrace;
Assist our minds, by nature frail,
With thy celestial grace.

Drive far from us the mortal foe,
And give us peace within,
That, by thy guidance blest, we may
Escape the snares of sin.

Teach us the FATHER to confess,
And SON, from death revived,
And thee, with both, O HOLY GHOST,
Who art from both derived.

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Second Week.

THE HOLY GHOST OUR TEACHER.

January 8.

AND it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants, and upon the handmaids in those days will I pour out my Spirit. *Joel* ii. 28, 29, etc.

January 9.

For the Holy Ghost shall teach you in the same hour (*that your enemies accuse you*) what ye ought to say. *Luke* xii. 12.

January 10.

And behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high. *Luke* xxiv. 49.

January 11.

Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. *Acts* i. 8.

January 12.

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall

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teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. *John* xiv. 26.

January 13.

Now we have received, not the spirit of the world. but the Spirit which is of God, that we might know the things which are freely given to us of God, . . . things, which the Holy Ghost teacheth. See 1 *Cor.* ii. 10–13.

January 14.

He that hath an ear, let him hear what the Spirit saith unto the churches. *Rev.* ii. 7, 11, 17, etc.

It is the work of the Holy Ghost not only to reveal God to us, in his true character and relation, but also to reveal us to ourselves. No *man* knoweth God, or the the things of God, but the *Spirit of God* knoweth them. No man knows himself until God the Spirit teaches him. The Apostles, and early followers of Jesus who had been blessed with personal intercourse, and who heard Him speak as never man spake, were ignorant of the meaning of his teachings, and unprepared to do his work, until the Spirit was poured upon them, on the day of Pentecost. They needed, as we all need, God's enlightening influence to dispel the natural darkness of the mind, to reveal Himself, and to draw us to Him.

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And so God has provided, in the gift, and the dispensation of the Holy Ghost, the agency to supply the want.

He so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life: and He has sent his Holy Spirit that all may believe. Thus the *Holy Ghost*, whom the *Father* sends in *Christ's* name, teaches, quickens, and draws sinners from sin to God. God works in us by his Holy Spirit. We receive power through the Holy Spirit to work out our salvation, because God works in us. The persons in the Trinity are each represented as engaged in this work. The Spirit proceedeth from the Father and the Son. Salvation is the work of God. God draws men to Him. Christ is the head of the Church and the *object* of faith. To his Church and people Christ manifests himself by his Holy Spirit. It is the Holy Spirit who takes of the words of Christ, as they are revealed in the Bible, and through them teaches us those things necessary for us to know. Thus the promise is fulfilled, "He shall receive of mine, and shall show it unto you." *John* xvi. 14. Our blessed Lord is

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glorified as the Spirit carries forward the mighty work which He began. By his Spirit Christ now, in a spiritual sense, abides with his true disciples, and in every holy and consistent member of his visible Church He is glorified.

May my ears be open to hear what the Spirit saith to the churches. May I learn the will of God to believe in Jesus whom He hath sent, and to do more and more according to his will, that thus I may know and understand the doctrines pertaining to his divine attributes, and be filled with his fullness.

Come, GRACIOUS SPIRIT, heavenly Dove,
With light and comfort from above,
Be thou our guardian, thou our guide,
O'er every thought and step preside.

The light of truth to us display,
And make us know and choose thy way;
Plant holy fear in every heart,
That we from GOD may ne'er depart.

Lead us to holiness, the road
That we must take to dwell with GOD;
Lead us to CHRIST, the living way,
Nor let us from his pastures stray.

Lead us to GOD, our final rest,
In his enjoyment to be blessed;
Lead us to heaven, the seat of bliss,
Where pleasure in perfection is.

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Third Week.

THE HOLY GHOST OUR COMFORTER.

January 15.

WILL pray the Father, and He shall give you another Comforter, that He may abide with you forever ; even the Spirit of truth. *John* xiv. 16, 17.

January 16.

I will not leave you comfortless (or orphans), I will come to you. *John* xiv. 18.

January 17.

If a man love me, he will keep my words : and my Father will love him, and we will come unto him, and make our abode with him. *John* xiv. 23.

January 18.

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, who proceedeth from the Father, he shall testify of me. *John* xv. 26.

January 19.

Nevertheless, I tell you the truth. It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you ; but if I depart, I will send Him unto you. *John* xvi. 7.

January 20.

This Jesus hath God raised up. . . . . Therefore being by the right hand of God exalted, and having

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received of the Father the promise of the Holy Ghost, He hath shed forth this which ye now see and hear. *Acts* ii. 32, 33.

January 21.

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforted us in all our tribulation; . . . for as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. 2 *Cor.* i. 3–5.

"No prophecy of Scripture is of private interpretation." Scripture needs to be compared with Scripture if we would learn the mind of the Spirit. Holy men spake and wrote as they were moved by the Holy Ghost, and it is by studying and comparing the teachings of these men, as aided by the same Divine Spirit, that we come to a knowledge of the truth.

If, *e. g.*, we compare the language of the texts which precede this meditation, we shall find such a connection in the work of the Father, the Son, and the Holy Ghost, as the abiding Comforter with the Church, as to confirm our faith in the doctrine of the Divine Unity, as one in essence, but as manifest in diversity of operations. Thus *Jesus*, in view of his departure, comforts his disciples with the promise of *another*

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Comforter to be forever with his Church. By, or through this COMFORTER, He says, I will come to you. And He also says, "My FATHER and I will love the man who loves me — and WE — my FATHER and I — will come unto him, and make our abode with him." And further He says, "The COMFORTER, *i. e.*, the SPIRIT OF TRUTH, proceedeth from the FATHER, but it is expedient I should go from you, to send this COMFORTER to you. We also gather, that GOD is the source of all comfort, and that the FATHER sends the SPIRIT in the name of CHRIST; and CHRIST sends in his own name; and the SPIRIT, proceeding from the FATHER and the SON, in the mysterious unity of the one essence, and as one of the Trinity of persons, a manifestation of God, dwells with the Church to convert, and to sanctify the soul.

Thus GOD, as revealed in JESUS CHRIST, is "*the* GOD OF ALL COMFORT." *2 Cor.* i. 1–3.

But, the HOLY GHOST is the COMFORTER. *John* iv. 26.

Therefore the HOLY GHOST is GOD.

And so God abides with his Church. So the promise of JESUS is fulfilled: "LO, I

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am with you alway." Here is the hidden spring from whence those ready to perish may draw living water. Like the fountain opened to Hagar in the desert, it affords the needed relief to the comfortless, and redounds to the glory of God.

The love of God is manifested in sending the Comforter. It is one of the links in the golden chain of means let down from heaven to draw men thither. Jesus dies, and rises, and ascends, and *intercedes*, and this holy dove of peace and comfort is let out by the hand of Jesus from the ark of covenant mercy within the veil! Nor is the gift more glorious than it is free. Does the word, the look, of a suffering child get the eye, and the heart of an *earthly* father? "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him." *Luke* xi. 13.

CREATOR SPIRIT! by whose aid
The world's foundations first were laid,
Come visit every waiting mind;
Come pour thy joys on human kind.

Make us eternal truths receive,
And practice all that we believe;
Give us thyself, that we may see
The Father, and the Son, by thee.

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Fourth Week.

THE HOLY GHOST IS THE SPIRIT OF GOD.

January 22.

AND the LORD (Jehovah) said, My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years. *Gen.* vi. 3.

January 23.

And the Spirit of the Lord (Jehovah) shall rest upon him (*i. e.*, upon Christ, the Rod out of the stem of Jesse), the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord. *Isa.* xi. 2.

January 24.

The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. *Isa.* lxi. 1.

January 25.

And Jesus, when He was baptized, went up straightway out of the water; and lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove and lighting upon Him. *Matt.* iii. 16.

January 26.

And the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from

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Heaven, which said, Thou art my beloved Son; in thee I am well pleased. *Luke* iii. 22.

January 27.

Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. *Rom.* viii. 9.

January 28.

God hath revealed — the things prepared for his people — by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. 1 *Cor.* ii. 9, 10.

THE question has been asked, How were the minds of good men influenced under former dispensations in view of the declaration in *John* vii. 39, "The Holy Ghost was not yet, because that Jesus was not yet glorified," and that the dispensation of the Spirit began on the day of Pentecost? See *Acts* ii. 4, 17.

We read that in *divers* ways God spake to the fathers by the Prophets before Christ's coming in the flesh. *Heb.* i. 2. But how did God speak? He *now* speaks to us by his Son. *Heb.* i. 2. *Then* He spoke, as one of his ways of communicating truth, by, or through, holy men of God, speaking his message as moved by the Holy Ghost. 2 *Pet.* i. 21. Thus, *e. g.*, David among his "last words," said, "The Spirit of the Lord spake by me, and his word was in my

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tongue." 2 *Sam.* xxiii. 2. See also *Acts* i. 16; iii. 18. To this agrees the testimony of Paul to Timothy: "All Scripture is given by inspiration of God." 2 *Tim.* iii. 16. It was the Spirit of God who strove with man before the flood, while God waited in the days of Noah. *Gen.* vi. 3. And so, after the flood, "Israel rebelled and vexed God's Holy Spirit, therefore He was turned to be their enemy." *Isa.* lxiii. 10. Stephen, the first who, under the Gospel, sealed his testimony for Christ with blood; and in view of the glory opening to him, charged the rulers of the Jews, as the representatives of the nation, as always resisting the Holy Ghost, even as their fathers did. *Acts* vii. 51. The Spirit of God was in Joseph, *Gen.* xli. 38; in Joshua, *Num.* xxvii. 18; in David, *Matt.* xxii. 43; in Daniel, *Dan.* iv. 8, 9, 18, and in all the prophets.

No one, indeed, can carefully study the Old and New Testament and not find the record of a mighty, mysterious Being, called "The Spirit of God," or "The Spirit of the Lord" (Jehovah) or the "Eternal Spirit," who has exerted and who is ever exerting an agency in the government of God. And as God is unchangeable, "The same yester-

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day, to-day, and forever;" the same Holy Spirit who wrought before the Saviour's advent works now.

The meaning, therefore, of the declaration in *John* vii. 37: "The Holy Ghost was not yet, because that Jesus was not yet glorified," we think is briefly and correctly given by Dr. Scott, who says: "All believers in every age had been sanctified and comforted by the Holy Ghost," but "the ministration of the Spirit" was not at that time fully introduced; the pouring out of the Holy Ghost either in his miraculous or his sanctifying influences, had not yet taken place, for that signal event was reserved to grace the Redeemer's triumphs, and to attest his resurrection and ascension to heavenly glory."

COME, HOLY GHOST, who, ever ONE,
Art with the FATHER and the SON;
Come, HOLY GHOST, our souls possess
With thy full flood of holiness.

In word and deed, by heart and tongue,
With all our powers, thy praise be sung,
May love enwrap our mortal frame
And others catch the living flame.

Almighty FATHER hear our cry,
Through JESUS CHRIST, our LORD most High,
Who, with the HOLY GHOST and thee,
Doth live and reign eternally.

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Fifth Week.

THE HOLY GHOST IS THE SPIRIT OF THE FATHER.

January 29.

FOR it is not ye that speak, but the Spirit of your Father which speaketh in you. *Matt.* x. 20.

January 30.

Behold my servant whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him; he shall bring forth judgment to the Gentiles. *Isa.* xlii. 1.

January 31.

For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring. *Isa.* xliv. 3.

February 1.

For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry Abba, Father. *Rom.* viii. 15.

February 2.

Now He which establisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts. 2 *Cor.* i. 21, 22.

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February 3.

Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. *Eph.* iv. 3, 6.

February 4.

Now our Lord Jesus Christ Himself, and God, even our Father, who hath loved us, and hath given us everlasting consolation, and good hope through grace, comfort your hearts, and establish you in every good word and work. 2 *Thess.* ii. 16, 17.

OUR blessed Lord distinctly declares in *John* xv. 26, that the Comforter, even the Spirit of truth, whom He promised to send to his disciples from the Father, to testify of Him — Jesus — proceedeth from the Father. Consequently the Holy Ghost must be the Spirit of the Father. Whatever controversy there may have been touching the procession of the Holy Ghost from the Son, the Scripture is too plain that the Spirit of the Father came, as the Comforter and guide of the Church, after the ascension of the Son, to admit of controversy.

Now it is a blessed truth for the comfort of every one who is willing to go to God in earnest prayer, that our Saviour has assured

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us that our Heavenly Father is more willing to give his Holy Spirit to them that ask Him, than earthly parents are to provide for the wants of their children. *Luke* xi. 13.

As our Father, by creation, and especially as his by adoption, God would have us go to Him with the confidence of obedient children to a loving earthly parent. How encouraging his invitations, how full his promises. Having sent the Holy Spirit to be with the Church, as "another Comforter" in the place of Jesus, and having throughout the New Testament invited men to turn from sin and live, the record closes with the words of Jesus, who also proceeded from God the Father, *John* viii. 42; xvi. 28: "The Spirit and the bride say come. And let him that heareth say come. And let him that is athirst come. And whosoever will, let him take the water of life freely." *Rev.* xxii. 17.

And so being influenced and guided by the Holy Spirit, and going humbly, earnestly, and believingly to our heavenly Father in prayer, He will bestow all good things upon us. In the spirit of love committing all our interests to God, and sepa-

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rating ourselves from the pollutions of the world, we may joyfully rest in the assurance: "I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 *Cor.* vi. 17, 18.

FATHER in whom we live,
In whom we are and move,
The glory, power, and praise receive,
Of thy creating love.

INCARNATE DEITY;
Let all the ransomed race
Render in thanks their lives to thee,
For thy redeeming grace.

SPIRIT OF HOLINESS;
Let all thy saints adore
Thy sacred energy and bliss,
Thy heart-renewing power.

ETERNAL, TRIUNE LORD;
Let all the hosts above,
Let all the sons of men record
And dwell upon thy love.

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Sixth Week.

THE HOLY GHOST IS THE SPIRIT OF CHRIST.

February 5.

FOR He said, surely they are my people, children that will not lie; so He was their Saviour. . . . . But they rebelled and vexed his Holy Spirit; therefore He was turned to be their enemy, and He fought against them. *Isa.* lxiii. 8, 10.

(See the context as referring to Christ.)

February 6.

For He whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto Him. *John* iii. 34.

February 7.

And because ye are sons, God hath sent forth the Spirit of his Son into your heart, crying, Abba, Father. *Gal.* iv. 6.

February 8.

For through Him we both have access by one Spirit unto the Father. *Eph.* ii. 18.

February 9.

I rejoice that Christ is preached; for I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ. *Phil.* i. 18, 19.

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February 10.

If any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. *Rom.* viii. 9, 10.

February 11.

The testimony of Jesus is the Spirit of prophecy. *Rev.* xix. 10.

ALTHOUGH it is not so definitely declared, in Scripture, that the Holy Ghost proceedeth from the Son, as from the Father, yet the substance of the declaration is to be found there. For the Holy Ghost is as plainly said to be the Spirit of the Son as the Spirit of the Father; and the Spirit of Christ, as the Spirit of God. It is only necessary to direct our attention to the passages of Scripture which are prefixed to this article, and to examine them in connection with their contexts, to learn that the Holy Spirit spoken of was the Spirit of God the Son, who was sent from God the Father, to give life unto the world. Thus God sends forth the Spirit of his Son into the hearts of men, converting and sanctifying them, so that they cry, Abba Father. *Gal.* iv. 6.

It is still further evident that the Holy

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Spirit is the Spirit of Christ, in view of his promise to his disciples. "I will send the Comforter unto you from the Father, even the Spirit of truth." *John* xv. 26. For He could not send what He did not possess, or could not in some way control. And we are therefore led to the conclusion that He, Jesus, had the power and right, with the Father, to send the "ONE SPIRIT," whom He promised to send from the Father, and whom, moreover, the Father would send in Christ's name. *John* xiv. 26. And thus would be fulfilled his promise: "If a man love me he will keep my words; and my Father will love him, and we will come unto him, and make OUR abode with him." *John* xiv. 23.

Thus the Father, and the Son, being of the same Divine essence, communicate thereof to the Holy Ghost, and the Holy Ghost in his Divine personality, and yet in perfect unity with the Father, and the Son, is now dispensing the gifts of God's grace to the Church and the world, and so this grace "is threefold and yet one, one and yet threefold." Or as the doctrine was set forth in the early Church: "That as the Son is God of God by being of the Father,

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so the Holy Ghost is God of God by being of the Father and the Son, as receiving that infinite and eternal essence from them both." And this agrees with the revealed fact that Christ dwells in us, and that our bodies are the temples of the Holy Ghost. What manner of persons therefore ought Christians to be in all holy conversation, lest they should defile this temple.

Come, HOLY GHOST, Creator blest,
Vouchsafe within our souls to rest;
Come with thy grace and heavenly aid,
And fill the hearts which thou hast made.

O Comforter, to thee we cry;
Thou heavenly gift of GOD most high;
Thou Fount of life, and Fire of love,
And sweet Anointing from above.

O Finger of the Hand divine,
The sevenfold gifts of grace are thine;
The promise of the FATHER, thou
Who doth the tongue with power endow.

O HOLY GHOST, through thee alone
We know the FATHER and the SON;
Be this our never-changing creed,
That thou dost from them both proceed.

Praise we the FATHER and the SON,
And HOLY SPIRIT with them One;
And may the SON on us bestow
The gifts that from the FATHER flow.

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Seventh Week.

THE HOLY GHOST IS A PERSON.

February 12.

BUT Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? . . . Thou hast not lied unto men, but unto God. *Acts* v. 3, 4.

February 13.

The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs: heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together. *Rom.* viii. 16, 17.

February 14.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. 1 *Cor.* iii. 16, 17.

February 15.

Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. 1 *Cor.* xii. 4, 6.

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February 16.

But after that the kindness, and love of God our Saviour toward man appeared. . . . . He saved us by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly, through Jesus Christ our Saviour. *Titus* iii. 1, 6.

February 17.

Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God . . . . and hath done despite to the Spirit of grace. *Heb.* x. 29.

February 18.

But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. *Jude* 20, 21.

It is an undisputed doctrine among all Christians that there is but one God. This truth was announced by Moses, and reaffirmed by our Lord Himself: "Hear, O Israel; the Lord our God is one Lord." *Deut.* vi. 4; *Mark* xii. 29. Those who believe in a Trinity of Divine Persons in the Godhead are as agreed touching the *unity* of God, in his *nature,* as are they who deny that the Son and the Holy Ghost are of the same Divine essence as the Father: very and eternal God. They believe that it is

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the one God, Jehovah, who ruleth over all; that there is none like Him; and that He only is worthy of worship.

But they find on a careful reading of the Bible, and especially the New Testament, that this one God, who demands our love and worship, has revealed Himself to us as existing under the three names of Father, Son, and Holy Ghost, and that *personality* is a characteristic of each. Some things are ascribed to God as the Father, which are not appropriate to God as the Son, and God as the Holy Ghost; and some ascribed to God as the Son, not belonging to the Father and the Holy Ghost; and some to the Holy Ghost, not given to the Father and the Son.

In the baptism of *Jesus*, *e. g.*, the distinction of persons, and of operations, is manifest in the personal presence of *Jesus;* in the descent of the *Spirit*, in the form of a dove; and the voice of the *Father*, saying, this is my beloved *Son.*

This distinction is also seen in the fact that the HOLY GHOST *proceedeth* from the FATHER, *John* xv. 16, that He is *sent* by the FATHER and the SON, and that HIS coming depended upon the going away of the SON. *John* xvi. 7.

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On the other hand, the *persons* of the Trinity are represented as specially engaged in the same work. Thus, for example, in the baptismal formula: "Go, make disciples, baptizing them in the name of the FATHER, and of the SON, and of the HOLY GHOST," and in the Apostolic benediction.

Examine also the contexts in proof of the *unity* of God in his *essence*, and of *diversity* in his *manifestations* to man. To objectors we say; great is this mystery of godliness. 1 *Tim.* iii. 16. We receive it, and believe it, not because reason grasps it, but because God has revealed it.

Come HOLY GHOST, our souls inspire,
And lighten with celestial fire;
Thou the anointing SPIRIT art,
Who dost thy sevenfold gifts impart.

Thy blessed unction from above
Is comfort, life, and fire of love;
Enable with perpetual light
The dullness of our blinded sight.

Keep far our foes, keep peace at home;
Where thou art guide, no ill can come;
Teach us to know the FATHER, SON,
And thee of both to be but one.

That through the ages all along
This may be our endless song;
Praise to thy eternal merit,
FATHER, SON, and HOLY SPIRIT.

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Eighth Week.

THE HOLY GHOST IS OMNIPOTENT.

February 19.

OD that made the world, and all things therein, ... giveth to all life and breath and all things. *Acts* xvii. 24, 25.

February 20.

Thou sendest forth thy Spirit, they are created: and thou renewest the face of the earth. *Psa.* civ. 30.

February 21.

The grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it. *Isa.* xl. 7.

February 22.

The Spirit of the Lord caught away Philip that the eunuch saw him no more. *Acts* viii. 39.

February 23.

How shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. 2 *Cor.* iii. 8, 9.

February 24.

My speech and my preaching, was .... in demonstration of the Spirit, and of power; that your faith should not stand in the wisdom of men, but in the power of God. 1 *Cor.* ii. 4, 5.

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February 25.

The manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another . . . . knowledge . . . . faith, etc. See 1 *Cor.* xii. 7, 11.

"HE that built all things is God!" *Heb.* iii. 4. But it is Jehovah, as He has revealed Himself to us, — the Father, the Son, and the Holy Ghost — who is the Creator of all. Hence the prophet Zechariah (iv. 6), in contrasting Almighty power with created forces, says: "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

We have proof of this in the fact that the Holy Ghost was associated with the Father and the Son in the Creation. *Gen.* i. 2; *Job* xxvi. 13. We have proof also in the new creation of the soul which demands Omnipotent power but which is expressly declared, by our Saviour, to be the work of the Spirit. *John* iii. 5.

Further proof of the Omnipotence of the Holy Ghost (and consequently of his personality) may be gathered from an examination of the texts connected with this meditation. Thus, God only who created all things, and giveth life and breath to

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man, and to all sentient beings, has power to destroy, and to renew. And yet, it is by the immediate agency of the Holy Ghost, — by the sending forth of his Spirit, — this is done. Yea, that even in the annual decay, and renewal of vegetable life, the Spirit is the agent.

And so it is, through the ministrations of the Spirit, that Christians are directed and instructed. *Acts* x. 19, 20. He convinces of sin, of righteousness, and of judgment. *John* xvi. 8, 11. He teaches and guides into all truth. *John* xiv. 26. He gives power to the word. 1 *Cor.* ii. 4, 5. And all the fruits of godliness in man, and in the world are the result of the manifestation of the "One and self-same Spirit, dividing to every man, severally as he will." 1 *Cor.* xii. 7, 11. In view, then, of this brief, but, we think, conclusive argument for the Omnipotence of the Holy Ghost, we can rejoice in the fact that an Almighty Spirit is revealed, whose office it is to minister to our wants. That He will guide us from sin to holiness, if we resist not his influences. That, as a comforter, He will be with us in our trials; and

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if we dwell in Him, and He in us, will conduct us home to glory.

And what better can we ask for ourselves, or for others, than the Apostolic prayer or benediction: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen." *2 Cor.* xiii. 14.

O GOD of life, whose power benign
Doth o'er the world in mercy shine,
Accept our praise, for we are thine.

O FATHER, all creating Lord,
Be thou by every tongue implored,
Be thou by every heart adored.

O SON OF GOD, for sinners slain,
We bless thee, Lord, whose dying pain
For us did endless life regain.

O HOLY GHOST, whose guardian care
Doth us for heavenly joys prepare,
May we in thy communion share.

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Ninth Week.

THE HOLY GHOST IS OMNISCIENT.

February 26.

HEN they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. *Mark* xii. 11.

February 27.

This scripture must needs have been fulfilled which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. *Acts* i. 16. See *Ps.* xli. 9. *John* xiii. 18.

February 28.

There stood up a prophet named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar. *Acts* xi. 28.

March 1.

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils. 1 *Tim.* iv. 1.

March 2.

I (John) was in the Spirit (moved by the Holy Spirit of prophecy) on the Lord's day, and heard behind me a great voice, etc. *Rev.* i. 10.

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March 3.

And with great power (being taught by the Holy Spirit, verse 31) gave the Apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. *Acts* iv. 33.

March 4.

The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. 1 *Cor.* ii. 14.

THE Holy Ghost is revealed to us as possessing all knowledge, as well as all power. He is Omniscient as having the quality of knowing all things at the same time; as well as Omnipotent, in having the power to do all things after the counsels of his own will. He knows what is past, and what is to come. Things which are not yet, but which are to be, are to Him as though they were. *Rom.* iv. 17. For as the Infinite Creator, who is Himself without beginning, there is no past, there is no future with Jehovah.

What we know of the, to us, eternity past, and the eternity to come, God has revealed to us by his Spirit; "for the Spirit searcheth all things, yea, the deep things of God." 1 *Cor.* ii. 10.

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Hence, as possessing all knowledge of the nature of God, and of the nature and wants of man, He imparts of this Infinite wisdom to those who under a sense of ignorance and want go to God for it. Thus God by his Spirit spake to and by David (2 *Sam.* xxiii. 2) and Daniel (*Dan.* iv. 8) and the prophets. *Luke* xxiv. 27. And to the Holy Ghost, in view of other scriptures (see 2 *Pet.* i. 21), we are justified in applying the language of Daniel ii. 22, where he says, "He revealeth the deep and secret things: He knoweth what is in the darkness, and the light dwelleth with Him."

Infinite knowledge, therefore, is an attribute of the Holy Ghost, as it is of the Father and the Son.

In this aspect we perceive, that, in his Divine personality, the Holy Ghost was qualified to teach, and move the prophets to write what they have written in relation to what has been, and what is to be; and that the purpose of their writing is for our instruction in truth and righteousness.

We perceive, moreover, that it is God, the Holy Ghost, who knoweth the thoughts and intents of every heart. He knew the heart of Ananias. *Acts* v. 4, 9. See also the preceding texts.

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How mindful, then, should we be of his presence, and of the danger lest by thought or word, we should grieve the Holy Spirit of God. *Eph.* iv. 30.

Nor let us be unmindful of the necessity of his aid in order to a right apprehension of the truth as it is revealed, and of our natural inability and unwillingness to receive the things of the Spirit of God. 1 *Cor.* ii. 14.

Possessing all knowledge and all power. He can guide us into all truth. Oh, let none refuse to seek his aid. Let none by indifference or procrastination grieve the Spirit of God. But to-day, while heavenly influences are drawing the soul heavenward, let love — God's love for us — constrain to a return of love. 1 *John* iv. 19.

O Holy Spirit, Lord of grace,
Eternal fount of love,
Inflame, we pray, our inmost hearts,
With fire from heaven above.

As thou in bond of love dost join
The Father and the Son,
So fill us all with mutual love,
And knit our hearts in one.

All glory to the Father be,
All glory to the Son
All glory to the Holy Ghost,
While endless ages run.

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Tenth Week.

THE HOLY GHOST IS OMNIPRESENT.

March 5.

HITHER shall I go from thy Spirit? or whither shall I flee from thy presence? *Ps.* cxxxix. 7.

March 6.

I (the Lord) will take of the Spirit which is upon thee (Moses), and will put it upon them (the seventy elders).

And the Lord . . . . took of the Spirit that was upon him (Moses), and gave it unto the seventy elders. *Num.* xi. 17, 25.

March 7.

Where is He that put his Holy Spirit within him? That led them by the right hand of Moses. . . . . The Spirit of the Lord caused him to rest. *Is.* lxiii. 32–34.

March 8.

Thou gavest also thy good Spirit to instruct them (Israel). *Neh.* ix. 20.

My Spirit remaineth among you (Israel); fear ye not. *Hag.* ii. 5.

March 9.

But ye know Him (the Comforter, the Spirit of truth), for He dwelleth with you and shall be in you. *John* xiv. 17.

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March 10.

But he (Stephen), being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. *Acts* vii. 55.

March 11.

Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? *Acts* x. 47.

EVERYWHERE present, at the same time. This is an attribute which belongs only to the Almighty Creator and Ruler over all. Omnipotence, Omniscience, and Omnipresence comprise a trinity of infinitudes which are applicable to the One God, and to the Trinity of persons in the Godhead.

We have seen that all power and all knowledge are ascribed to the Holy Ghost as one of the persons in the Trinity. We now learn in the Scriptures which precede these remarks, that in his personality, and as guiding all minds, if his influence is not resisted, and all events, He is also everywhere present.

We know but little of what is meant by a purely spiritual presence. And yet we know that as a spiritual, personal God, the Holy Ghost is invisible to human sight, is

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about our path. We know it from the testimony of the Bible. Many of God's children know it from the testimony of their own experience in his providences toward them.

No man indeed can hide himself from God's presence any more than could Adam, when, in his guilt, he tried the experiment. However men may yield to temptation as though God did not see them, or however thoughtless they may be in neglecting the means through which God would make them holy, by union and communion with Himself, the time will come when the knowledge of a personal and present God will be to every one a reality.

Though in a primary and enlarged sense God, as a spirit, is everywhere, yet there is a sense in which He is more specially present with those who trust in Him. He giveth grace to the lowly. He dwells with the humble and contrite spirit. *Is.* lvii. 15. He revives the spirit of the humble, and the heart of the contrite. Consequently He may, and does withdraw his Spirit from individuals and from churches when they rebel against Him.

If we apprehend our position, the great

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want of the Church now lies in the outpouring of God's Spirit for the quickening of the professing disciples of Christ, and, through their instrumentality, for the conversion of the impenitent.

And as a means to this end I would urge upon every one who loves the Saviour, and who desires a revival of his work, a renewed personal consecration of himself, and his all to God. Let the work begin at Jerusalem! Let the supplication go forth: "O Lord, revive thy work!" "Oh give us the comfort of thy help again!" "Oh take not thy Holy Spirit from us!"

The SPIRIT, by his heavenly breath,
New life creates within;
He raises sinners from the death
Of trespasses and sin.

The things of CHRIST the SPIRIT takes,
And shows them unto men;
The humble soul his temple makes,
GOD'S image stamps again.

Come HOLY SPIRIT, from above,
With thy celestial fire;
Oh come! with holy zeal and love
Each heart and tongue inspire.

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Eleventh Week.

THE HOLY GHOST CONVINCES OF SIN.

March 12.

HEN He (the Comforter) is come, He will reprove (or convince, margin) the world of sin, ... because they believe not on me (Jesus). *John* xiv. 8, 9.

March 13.

It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I (Jesus) speak unto you, they are spirit, and they are life. *John* iv. 63.

March 14.

When they heard (that Jesus whom they had crucified, was Lord and Christ), they were pricked in their heart, and said unto Peter and to the rest of the Apostles, Men and brethren, what shall we do? *Acts* ii. 37.

March 15.

But ye denied the Holy One and the just. . . . . Repent ye, therefore, and be converted. *Acts* iii. 14–19.

March 16.

I (Paul) rejoice that ye sorrowed to repentance. . . . . For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death. 2 *Cor.* vii. 9, 10.

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March 17.

For they that are after the flesh, do mind the things of the flesh: but they that are after the Spirit, the things of the Spirit. *Rom.* viii. 5.

March 18.

And I (Saul) said, What shall I do, Lord? *Acts* xxii. 10.

And (the jailer at Philippi) came trembling, and fell down before Paul and Silas, ... and said: Sirs, what must I do to be saved? And they said, believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. *Acts* xvi. 29–31.

It is a great work to convince unregenerate man that he is as bad in the sight of God as the Bible represents him. Man is naturally proud and self-confident. He thinks better of himself than his neighbors do. He claims to be moral, and to do "about what is right," when, in his very soul, he knows that he does not fulfill the Divine and Supreme law, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself."

In the light of the Gospel his sin is aggravated in view of God's love in sending his only begotten Son as a Saviour, and of his unbelief in rejecting Him. "He has no cloak (or excuse) for his sin." *John* xv. 22.

Now it is the office or work of the Holy

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Spirit to convince man of his ignorance of himself; and to show him that he may find in Jesus that knowledge which will make him wise unto salvation.

God never has left Himself without witness of his love and interest for man in doing him good. *Acts* xiv. 17. He has from the beginning brooded over, and influenced him for the right. His Spirit strove with him before the Flood. The souls of prophets were open to its influence from the days of Noah, and by it they trusted in the coming Saviour. Since his advent, the Spirit has been more abundantly "poured out" from on high. Every reader of this meditation has been the subject of this Divine influence. Nor is it presumptuous to say that every reader has, to some extent, been convicted of sin by the Spirit. For many a person has been *convicted* to his present, and alas to his eternal condemnation; while others have been so *convinced* of the need of pardon and holiness, as to result in a perfected salvation. "Felix trembled!" *Acts* xxiv. 25. Agrippa was almost persuaded! *Acts* xxvi. 28. Both, by the power of the Spirit, were convicted. We have no reason to suppose either were converted.

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On the other hand, Saul of Tarsus yielded to the Spirit's influence. He confessed his sins. He trusted in the Lord Jesus Christ — whom he had hated, and whose disciples he was persecuting — as his Saviour, and he was saved. So with Peter; his was a godly sorrow, working repentance unto salvation. *Matt.* xxiv. 75.

The Holy Spirit is thus daily fulfilling his word in convincing men of sin. As evil and good are set before us, He says, Refuse the evil and choose the good. He draws us heavenward by an influence above, and not of, the world. He reveals to us the blessedness of those who love, and the misery of those who despise the grace of God which is offered us in Him. In a word, it is the Holy Spirit who so convinces the soul of its sin, that an unconditional and perpetual surrender is made to Christ. Hence the exhortation of the Apostle, "Take heed, lest there be in any of you an evil heart of unbelief." *Heb.* iii. 12.

Hence the prayer of David: "Create in me a clean heart, O God, and renew a right (a constant) spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me." *Ps.* li. 10, 11.

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Twelfth Week.

THE HOLY GHOST CONVINCES OF RIGHTEOUSNESS.

March 19.

HEN He (the Comforter) is come, He will reprove (or convince, margin) the world of righteousness, ... because I (Jesus) go to my Father, and ye see me no more. *John* xvi. 8, 10.

March 20.

For therein (in the Gospel of Christ) is the righteousness of God revealed from faith to faith: as it is written: The just shall live by faith. *Rom.* i. 17.

March 21.

Of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption, that, according as it is written, He that glorieth, let him glory in the Lord. 1 *Cor.* i. 30, 31.

March 22.

The righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe. *Rom.* iii. 22.

March 23.

For He hath made Him (Christ) to be sin (a sin offering) for us, who knew no sin; that we might be made the righteousness of God in Him. 2 *Cor.* v. 21.

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March 24.

Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart, fervently. 1 *Pet.* i. 22.

March 25.

Hereby know we that we dwell in Him, and He in us, because He hath given us of his Spirit. 1 *John* iv. 13.

MAN being convinced that he is verily guilty of, and condemned for sin in the sight of God, and that by an external obedience to the law of works he cannot be saved, is prepared to listen to the voice of God's Spirit, and to confess his need of a righteousness which, by nature, he has not.

Now it is the work of the Holy Ghost to quicken the spiritually dead soul to a new relationship with God. It is his work not only to convict and convince of sin, but also of the need of righteousness, and a righteousness including *pardon* and *holiness.*

For in searching the Scriptures to learn God's plan of saving sinners, we find that the term righteousness has reference to what is called, 1. The righteousness of justification, by which we are reckoned as

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righteous because of our faith in the Lord Jesus Christ, who is revealed to us as, THE LORD OUR RIGHTEOUSNESS. *Jer.* xxiii. 6. And 2. The righteousness of Sanctification, or the indwelling of the Holy Spirit in our hearts, by which we are made righteous or holy. The one is God's work *without* us. The other is God's work *within* us. The one has reference to the *beginning* of the Christian life. The other to its *progress*. The one denotes a change of *state* or *relation*. The other a *moral* change. The one delivers the soul from the *penalty* of sin. The other from the *power* or *dominion* of sin.

It is of this twofold righteousness that the Holy Spirit convinces the awakened and enlightened mind of its need. The beginning of both is when the convicted sinner makes a full surrender of himself to Christ, as his Saviour. It is through faith in Him, as "Our Righteousness," that we are justified from all things (*Acts* xiii. 39); because, "Christ hath merited righteousness for as many as are found in Him" (Hooker). "Christ is the end of the law for righteousness to every one that *believeth*." *Rom.* x. 4. *Faith* is the hand by

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which the awakened soul takes hold of Christ as its righteousness. It looks, and lives. It believes, and is justified.

And connected with this exercise of faith, is the incorporation of the soul with God, through the inhabitation of the Holy Ghost. God dwells in the believer, and the believer in God. Through the Spirit he has access to the Father. *Eph.* ii. 18. He is builded for a habitation of God through the Spirit. *Eph.* ii. 22.

And now, my dear reader, Is this two-fold righteousness yours? Have you been to Jesus as *your* Saviour? Have you peace in Him? Is it your prayer and effort to know, so that you may do his will? And do you hope, at His coming, to have part with Him in the resurrection to eternal life?

If so, while you offer the tribute of praise for the revelation of God's righteousness to you, oh be diligent in seeking more grace, that you may glory in the Lord (1 *Cor.* i. 31) and find increasing evidence that the Spirit is working in you, and with you.

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Thirteenth Week.

THE HOLY GHOST CONVINCES OF JUDGMENT.

March 26.

HEN He (the Comforter) is come, He will reprove (or convince, margin) the world of judgment, and because the prince of this world is judged. *John* xvi. 8–11.

March 27.

Ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart. 2 *Cor.* iii. 3.

March 28.

He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. *John* xii. 48.

March 29.

Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my Spirit upon him, and he shall show judgment to the Gentiles. *Matt.* xii. 18.

March 30.

We must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. 2 *Cor.* v. 10.

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March 31.

The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished. 2 *Pet.* ii. 9.

April 1.

Why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment-seat of Christ. . . . . Every one of us shall give account of himself to God. *Rom.* xiv. 10, 12.

THE fact of an "eternal judgment" is classed among the "principles" or elements, of "the doctrine of Christ." *Heb.* vi. 1, 2. The devil, however, so blinds the minds of a large proportion of those to whom the word of salvation has been sent, that this doctrine of future punishment fails in producing its proper influence.

As the "prince of this world," Satan holds in bondage the souls of men, and they believe his lies, as did Eve, when he said: "Ye shall not surely die."

It is the work of the Holy Ghost to convince men of the reality of this "eternal judgment;" that Satan is a liar; that he is already judged and condemned by the teachings of God's word; and that although he now has a limited control in the world, hereafter he shall be cast out.

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Through the instrumentality of TRUTH, as it is revealed to us in the Bible, the Holy Ghost acts upon the mind. He moves the affections. He influences the will. Yea, He works with us when we have the will to work out our own salvation (*Phil.* ii. 12); when, in answer to all the assaults of Satan, we firmly say: "Get thee behind me." *Luke* iv. 8.

We need that our convictions as to our dangers, and the certainty of a coming judgment, should be deep and abiding. To this end the Spirit of truth must guide us into all truth. *John* xvi. 12. Our blessed Lord, in order to endure his conflicts with Satan in the wilderness and in other times of trial, was full of the Holy Ghost, teaching his people that, if they would be conquerors over the great enemy, they too must be endued with this Divine power.

Hence the need of building up ourselves in the faith of Christ; of praying in the Holy Ghost; looking for eternal life in our Lord Jesus Christ. *Jude* 20.

Jesus is ordained of God to be the Judge of quick and dead. *Acts* x. 42. The day is appointed when this righteous judgment will take place (*Acts* xvii. 31); and when

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each and all shall give account to God. *Rom.* xiv. 12.

And how important is the practical lesson the Apostle would teach us, from the fact that we shall all stand before the judgment-seat of Christ (*Rom.* xiv. 10); namely, the avoidance of censorious judgment, or a low estimate of our Christian brother, whose motives, in the sight of God, may be as pure and acceptable as our own.

Let us not, therefore, judge one another any more; but judge this rather that no man put a stumbling-block or an occasion to fall, in his brother's way. *Rom.* xiv. 13–19.

Thou Judge of quick and dead,
Before whose bar severe
With holy joy, or guilty dread,
We all shall soon appear;

Our wakened souls prepare
For that tremendous Day,
And fill us now with watchful care,
And stir us up to pray.

To pray and wait the hour,
The solemn hour unknown,
When, robed in majesty and power,
Thou shalt from heaven come down,

The immortal Son of Man,
To judge the human race,
With all thy Father's dazzling train,
With all thy glorious grace.

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Fourteenth Week.

THE HOLY GHOST OUR JUSTIFIER.

April 2.

WHEREFORE I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost. 1 *Cor.* xii. 3.

April 3.

In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive, for the Holy Ghost was not yet given, because that Jesus was not yet glorified.) *John* vii. 37–39.

April 4.

Then said Peter unto them; Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. *Acts* ii. 38.

April 5.

Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin. *Rom.* iii. 20.

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April 6.

Being justified freely by his grace, through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood to declare his righteousness for the remission of sins that are past, through the forbearance of God. *Rom.* iii. 24, 25.

April 7.

And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us. *Rom.* v. 5.

April 8.

For as many as are led by the Spirit of God, they are the sons of God. *Rom.* viii. 14.

WE are said to be justified by faith (*Rom.* v.); but faith is only the *instrument* or *hand* which leads us to Christ, who is made to us *righteousness* or *justification.* 1 *Cor.* i. 30. Strictly speaking, God (the Holy Ghost) is our justifier. "For it is God who justifieth." *Rom.* viii. 33. Salvation is the work of the Holy Spirit. The new creation of man's spiritual nature is wrought by the Spirit. Man must be born of the Spirit, or he cannot enter the kingdom of heaven. *John* iii. 3–5. Thus the Holy Spirit is represented in the Bible as the *agent* in the Christian's new birth. He

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prepares the heart. He opens the way. He applies the truth. And the mind awakened, and led by the Spirit, and co-operating with the Spirit, finds in Jesus a Saviour. The soul is purified in obeying the truth through *the Spirit.* Christians are born again of the incorruptible seed of God's word. 1 *Pet.* i. 22, 23. Man does not renew and sanctify himself. By nature he is opposed, not merely indifferent, but hostile to, the change. Left wholly to himself, to his *own will,* he would always die unchanged. "The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other. *Gal.* v. 17.

But man is not to regard himself as a mere passive recipient of the grace of God. He has something to do in working out his salvation, *while* God works in him, and *because* God works in him. The Holy Ghost is the justifier, not simply of the *hearer* but of the *believer* of the Gospel. "Christ is the end of the law for righteousness to every one that believeth." *Rom.* x. 4. It is for us to follow the guidance of the Spirit in the beginning, and through all the progress of the Christian life. It is for us, in the first

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instance of Christian awakening, of anxiety, or of interest, to remember that God the Holy Ghost is the justifier of the *believer's* soul; that Jesus is set before us as the only object of a true Christian faith, and that "no man can say," in an enlightened, Scriptural, and saving sense, "that Jesus is the Lord, but by the Holy Ghost." 1 *Cor.* xii. 3.

Jesus is now glorified to give repentance and remission of sins, and if we are led by the Spirit, and resist not the Spirit, we shall be justified in the sight of God from all things from which we cannot be justified by the law of Moses. *Acts* xiii. 39. For it is the office of the Spirit to glorify Christ in showing to us the way of life through Him, and thus to justify him who believes in Jesus. *Rom.* iii. 26.

Come, HOLY SPIRIT, come;
Let thy bright beams arise;
Dispel the sorrow from our minds,
The darkness from our eyes.

Convince us of our sin;
Then lead to JESUS' blood,
And to our wondering view reveal
The mercies of our GOD.

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Fifteenth Week.

THE HOLY GHOST OUR SANCTIFIER.

April 9.

PAUL, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours. 1 *Cor.* 1, 2.

April 10.

Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, that I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. *Rom.* xv. 15, 16.

April 11.

But God, who is rich in mercy, for his great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God. *Eph.* ii. 4, 5, 8.

April 12.

But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation

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through sanctification of the Spirit, and belief of the truth. 2 *Thess.* ii. 13.

April 13.

For both He that sanctifieth, and they who are sanctified, are all of one: for which cause He is not ashamed to call them brethren. *Heb.* ii. 11.

April 14.

Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: grace unto you, and peace, be multiplied. 1 *Pet.* i. 2.

April 15.

Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called. *Jude* 1.

JESUS is made unto us Sanctification, but the Holy Ghost is our Sanctifier. The more, in the light of Scripture, we compare the attributes and work of the different persons in the Godhead, the more do we discern their entire unity, as connected with the revealed diversities of their operations. In setting forth the fact that the Holy Spirit is our Sanctifier, we find, *e. g.*, as this doctrine is illustrated in the Scriptures which precede these remarks, that the Father and the Son are engaged in the same great work. Thus God, Jeho-

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vah, the One God, chooses and quickens, and saves guilty man, through Sanctification of the Spirit and belief of the truth, unto obedience and sprinkling of the blood of Christ.

The work is one, the essential power is one, but it engages the mind and includes the plan of a triunity from eternity. God is holy, and man, to enjoy his presence, must also be holy. But man lost this relationship to his Creator through his unbelief and sin. He is now by nature unholy, and consequently far from God. Nor can he restore himself to his original purity. This work is indeed so great as to demand the same divine power as was exerted in the beginning, when Jehovah said, "Let us make man in OUR image." And so Christ having been manifest in the flesh to fulfill the law for man, and having died to atone for human guilt, has, with the Father, sent the Spirit as the dispenser of heavenly gifts, to make man holy, and to do this by the union and cooperation of God in the soul.

Sanctified by the Spirit, we are also sanctified by God the Father. *Jude* 1.

Sanctified by the Spirit, Christians also

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are sanctified by Christ Jesus. 1 *Cor.* i. 1, 2. Thus the Holy Spirit of the Father and the Son, working in us, frees us not only from the *condemnation* of sin, but also from the *power* or *dominion* of sin. We are holy, in and through the Spirit helping us. And so, the Holy Spirit of God, or God, is the renewer and sanctifier of the soul of man. Hence the necessity of the Dispensation of the Holy Spirit. Hence the force of our Saviour's declaration, "It is expedient for you that I go away." *John* xvi. 7. Oh for grace to cherish all holy influences, so that, being justified and sanctified, we may be glorified with the Saviour at his coming.

SPIRIT, poured on Pentecost,
Paraclete and Holy Ghost,
Resting on the Eternal Son,
Holy, Uncreated One!
Breath of life! thine aid impart,
Waken every slumbering heart,
Every groveling soul refine,
With thy power and grace divine.

SANCTIFIER! seal our hearts
With the truth thy word imparts;
Sacred truths and themes instill,
And thy pleasure all fulfill;
There let Christ replace his throne,
And possess us for his own,
Till our bodies all shall be
Temples to thy Deity!

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Sixteenth Week.

THE HOLY GHOST OUR GLORIFIER.

April 16.

IF the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by (or because of) his Spirit that dwelleth in you. *Rom.* viii. 11.

April 17.

If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. *Rom.* vi. 5.

April 18.

Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's. 1 *Cor.* vi. 19, 20.

April 19.

Knowing that He which raised up the Lord Jesus shall raise us up also by Jesus, and shall present us with you. 2 *Cor.* iv. 14.

April 20.

We all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. 2 *Cor.* iii. 8.

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April 21.

If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth on you. On their part He is evil spoken of, but on your part He is glorified. 1 *Pet.* iv. 14.

April 22.

He that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting. *Gal.* vi. 8.

THE Holy Ghost is revealed to us as our *Glorifier*, as well as our *Justifier* and *Sanctifier*. For whom God calls and justifies, He also glorifies. *Rom.* viii. 30. The work of *justification*, and of *sanctification*, has reference to the life that now is. The work of *glorification*, to the life to come. To the justified, however, and specially to one who has, through grace, attained a high degree of holiness, to one who is sanctified in body, soul, and spirit, and who is waiting for the coming of our Lord Jesus Christ (1 *Thess.* v. 23), there is often granted bright and brighter prospects of sharing in the glory of the ascended and coming Saviour.

It was the promise of our Lord with reference to the office of the Comforter: "He

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will show you things to come." *John* xvi. 13. A promise not limited to those to whom He spake, though fulfilled to them in large measure in gifts of prophecy and revelations, for the future good of his Church. For it is true of every one who is born of the Spirit, that he has access to God, and can rejoice in hope of future glory. *Rom.* v. 1, 2. There are some who, through the power of the Holy Ghost, abound in hope. *Rom.* xv. 13. And to them that love Him, God reveals by his Spirit the deep things of God ; things which, without a direct revelation, could not have been conceived by man. 1 *Cor.* ii. 9–11. Hence, being justified and sanctified by the power of the Holy Ghost, the Christian, relying on God's promises, can say with the beloved John, "We know that when He shall appear, we shall be like Him, for we shall see Him as He is." 1 *John* iii. 2. It is in "the resurrection of the just," therefore (*Luke* xiv. 14), we are to look for the consummation of the believer's glory.

The Holy Ghost is the Agent who will quicken and raise the mortal body. It was the Spirit of God, the Spirit of the Father, and the Son, who raised Jesus from the

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tomb of Joseph, and it is the same Spirit dwelling in the believer, by which his body shall be raised when the corruptible shall put on incorruption, and the mortal immortality. 1 *Cor.* xv.

The barrier to a glorious resurrection is sin. By sin came death! Sin unrepented of ends in the second death! But Christ has put away the sin of the believer. He shall live, though he die. The temple of his body shall be raised, rebuilt, and glorified; yea, it shall be fashioned like unto the Saviour's glorious body, according to the working whereby He is able to subdue all things unto Himself. *Phil.* iii. 21.

In view, therefore, of this blessed hope, how carefully ought we to watch against sin, and to strive after holiness. Oh, let ours be the prayer of the Apostle, *that the God of peace may sanctify us wholly.* 1 *Thess.* v. 23. May we sow to the Spirit, and of the Spirit reap life everlasting. *Gal.* vi. 8.

HOLY SPIRIT, Lord of light,
From thy clear celestial height,
Thy pure beaming radiance give.
Come, thou Father of the poor,
Come with treasures which endure,
Come, thou Light of all that live!

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Seventeenth Week.

THE HOLY GHOST IS THE WORKER OF MIRACLES.

April 23.

UT while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. *Matt.* i. 20.

April 24.

But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. *Matt.* xii. 28.

April 25.

And Jesus being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness. And Jesus returned in the power of the Spirit into Galilee; and there went out a fame of Him through all the region round about. *Luke* v. 1, 14.

April 26.

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. *Acts* ii. 4.

April 27.

And they of the circumcision which believed, were astonished, as many as came with Peter, be-

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cause that on the Gentiles also was poured out the gift of the Holy Ghost. *Acts* x. 45.

April 28.

Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ. *Rom.* xv. 19.

April 29.

God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will. *Heb.* ii. 4.

A BELIEF in miracles includes a belief in a personal Deity, and a belief that He has made a revelation of his will in the Scriptures of the Old and New Testaments. To the atheist, a miracle is an impossibility. If there is no God, there is no miracle. If there is no God, there are no laws above what are called natural laws. If there is no God, there is no moral government of the world by a Supreme Intelligence; and so the miracle will be rejected by the deist, who denies that the Bible is from God, but who follows the light of nature and of reason; but to the Christian, miracles are one of the grand pillars on which rest the truth of revelation, and which give support to the fact that God is, and that He is the

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moral governor of the world, and the universe of worlds. But we find in our study of the Bible, that it is God, the Holy Ghost, who is the great worker of miracles. It was by his miraculous power, that in the beginning of history, earth rose from chaos (*Gen.* i. 2), and man was endued with spiritual life. *Gen.* ii. 7. It was by his miraculous influence on the minds of good men, that the books of the Old Testament Scriptures were penned; for they spake (and wrote) as they were moved by the Holy Ghost. 2 *Pet.* i. 21. And if we examine the texts prefixed to this meditation, we have other illustrations of our position that it is the Holy Ghost who is the effective agent in the Holy Trinity, and who works in a manner above human comprehension in the Divine government. Thus the conception of Jesus Christ in the womb of the Virgin Mary, was a miracle wrought by the power of the Highest, *i. e.*, the Holy Ghost.

The fast of our Lord for forty days was borne because He was miraculously sustained by the Holy Spirit, by whom He was led into the wilderness to be tempted of the devil. It was, moreover, by the Spirit of God that He cast out devils, and

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did so many mighty works. And it was the Holy Ghost working that great miracle on the day of Pentecost, and who continued with the Apostles, through which God testified they were sent to do their Master's work.

Thus God, the Holy Ghost, interposes in a manner beyond human reason or conception for a moral purpose. He carries on his Divine government in an outer circle of influences, which includes the inner circle of what we call natural law. In his own eternal nature He has worked, and is working all things after the counsels of his own will, for the highest good of his Church. The ministration of the Holy Spirit giveth life. It is higher and more glorious than the ministration of the law. See 2 *Cor.* iii. 6–10.

Oh that we may be moved, and saved by this blessed ministration, and share its fullness of glory! Amen.

LORD GOD, the HOLY GHOST!
In this accepted hour,
As in the day of Pentecost,
Descend in all thy power.

The young, the old inspire
With wisdom from above;
And give us hearts and tongues of fire
To pray, and praise, and love.

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Eighteenth Week.

THE HOLY GHOST INSPIRED THE PROPHETS.

April 30.

FOR David himself said by the Holy Ghost, the Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. *Mark* xii. 36.

May 1.

They departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive. *Acts* xxviii. 25, 26.

May 2.

Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual. 1 *Cor.* ii. 13.

May 3.

Which in other ages was not made known unto the sons of man, as it is now revealed unto his holy apostles and prophets by the Spirit, that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel. *Eph.* iii. 5, 6.

May 4.

Wherefore, as the Holy Ghost saith, To-day, if

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ye will hear his voice, harden not your hearts. *Heb.* iii. 7, 8.

May 5.

Of which salvation the prophets have inquired. . . . . Searching what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. 1 *Pet.* i. 10, 11.

May 6.

For the prophecy came not in old time (or at any time) by the will of man; but holy men God spake as they were moved by the Holy Ghost. 2 *Pet.* i. 21.

God the Holy Ghost spake by the prophets, and inspired the prophets. This is true of all God's prophets, at all periods of history. It is true of the Old Testament Scriptures, concerning which Josephus, the celebrated historian of the Jews, says, "They only were prophets that have written the original and earliest accounts of things, as they learned them of God Himself by inspiration." We have also the testimony of one greater than Josephus, to the verity of the Old Testament Scriptures as the word of God, when, after his resurrection, He said to his disciples, "All things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me." *Luke* xxiv. 44.

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It is also true that the same Divine Spirit who breathed into the ancient prophets was the teacher of the Apostles and evangelists, enlightening their minds, and bringing to their remembrance all those things which the Saviour had taught them and guiding them into all truth. *John* xiv. 26; xvi. 13, 14.

Hence in the whole Bible we have the words which the Holy Ghost teacheth. 1 *Cor.* ii. 13. He spake by Moses to Israel, and through the record of Moses He speaks to us. *Ex.* iii. 6. And so by David and the later prophets. So, by the same Spirit, the revelation was made to the Apostles of our Lord, which they have transmitted to us. "Men spake, and thus the words retain all the individual characteristics of those who uttered them; but the inspiring breath was that of the Holy Ghost, and thus their utterances are nothing less than the oracles of the living God."

The Scriptures as at first written were free from all error. But in copying ancient manuscripts, and translating into different languages, perfect uniformity may not now be found. And yet the Bible now, as in the completion of the record, is essentially perfect. It is fulfilling its design as the

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sword of the Spirit in converting the soul, in making wise the simple, in rejoicing the heart, and in bringing many sons and daughters to glory. *Ps.* xix. 7–9.

If miracles are one of the grand pillars upon which rests the verity and inspiration of the Bible, prophecy and its fulfillment is another. "The Bible is God speaking to man in man's language. And as the Incarnate Word was subject to the innocent infirmities of humanity, though absolutely and perfectly without sin, so the written word is the mind of God, couched in the feeble symbolism of human speech, but yet is pure, perfect, and infallible. This glorious possession — this choicest heir-loom of the family of man — we owe to the inspiration of the Holy Ghost."

O HOLY GHOST, thy sacred word!
What light and joy does it afford
To souls in deep distress!
Thy precepts guide our doubtful way,
Thy fear forbids our feet to stray,
Thy promise leads to rest.

Thy threatenings wake our slumbering eyes,
And warn us where our danger lies;
But 'tis thy precious word
That makes the guilty conscience clean,
Converts the soul, and conquers sin.
And gives a free reward.

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Nineteenth Week.

THE HOLY GHOST THE SOURCE OF HOLINESS.

May 7.

HAT which is born of the flesh is flesh: and that which is born of the Spirit is spirit. *John* iii. 6.

May 8.

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. *Rom.* viii. 1.

May 9.

Concerning his Son Jesus Christ our Lord, who was made of the seed of David according to the flesh and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead. *Rom.* i. 3, 4.

May 10.

This I say then, walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other." *Gal.* v. 16, 17.

May 11.

Know ye not that the unrighteous shall not inherit the kingdom of God? and such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." 1 *Cor.* vi. 9, 11.

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May 12.

How much more shall the blood of Christ, who through the Eternal Spirit offered Himself without spot (or fault, margin) to God, purge your conscience from dead works to serve the living God? *Heb.* ix. 14.

May 13.

For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit. 1 *Pet.* iii. 18.

God is perfectly holy. Angels and Archangels, and all the company of heaven are represented as bowing in adoration before Him, and saying: "Holy, Holy, Holy Lord God of hosts, heaven and earth are full of thy glory." But man, though sinless when he came from the hand of God, has lost the life he then had in God, and is now under the condemnation of the Divine law, as a sinner. The law of selfishness now reigns, and has dominion over him. There is an antagonism between him and God, and therefore, in order to happiness, the consequent of holiness, man must be changed.

God foresaw this contingency, and has sent the Holy Ghost to teach, to induce, and to enable men to turn from sin, and to regain the Divine image in which he was originally

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created, and so the Holy Ghost teaches, that man being born of the flesh, and inheriting the fallen nature of the first Adam, must be born again of the Spirit that he may live the life and reap the benefits resulting from the mission of the second Adam; that, condemned by the Law, as guilty of breaking its holy precepts, he must find in the Gospel the freedom from its penalty which is made sure to the believer in Jesus Christ, and that having no good hope beyond the grave, so long as sin has dominion over him, he must look for the coming of our Lord Jesus Christ to redeem the souls of his people, and in an obedient walking in his steps bring forth the fruits of the Spirit, to the glory and praise of God.

Does the Christian mourn that he comes so far short of the holiness which is set before him as the standard to which he may and ought to come? Let him bear in mind that the Holy Ghost is revealed to us as the *source* of holiness; and let him go to this source daily, yea, momentarily, for a supply. Oh, let us never forget we are under the *Dispensation of the Spirit.* He is sent by the Father and the Son. It is the Saviour's promise. "He will guide you into

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all truth." *John* xvi. 13. "He shall glorify me; for he shall receive of mine, and shall show it unto you." *John* xiv. 14.

And let none be insensible to the truth that the great work which God purposes in the mission of Christ and the gift of the Holy Ghost, is to make men holy. It was not simply to pardon them in view of their awful condemnation, but to fit them for the enjoyment of Himself. Hence the necessity of holiness. Hence the command, "Be ye holy, for I am holy!" Hence the great work of the Holy Ghost and its necessity.

GRACIOUS SPIRIT, Love Divine,
Let thy light within me shine;
All my guilty fears remove;
Fill me full of heaven and love.

Speak thy pardoning grace to me;
Set the burdened sinner free;
Lead me to the LAMB OF GOD;
Wash me in his precious blood.

Life and peace to me impart.
Seal salvation on my heart!
Breathe thyself within my breast
Earnest of immortal rest.

Let me never from thee stray;
Keep me in the narrow way;
Fill my soul with joy divine,
Keep me, Lord, forever thine.

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Twentieth Week.

THE HOLY GHOST DWELLS IN THE BELIEVER.

May 14.

N whom all the building fitly framed together, groweth unto a holy temple in the Lord. In whom ye also are builded together, for a habitation of God through the Spirit. *Eph.* ii. 21, 22.

May 15.

Ye also, as lively stones, are built (be ye built, margin) up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 1 *Pet.* ii. 5.

May 16.

Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath it with Belial? or what part hath he that believeth, with an infidel? 1 *Cor.* vi. 14, 15.

May 17.

What agreement hath the temple of God with idols? for ye are the temple of the living God: as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. 2 *Cor.* vi. 16.

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May 18.

If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels of mercies, fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. *Phil.* vii. 12.

May 19.

And have no fellowship with the unfruitful works of darkness, but rather reprove them. *Eph.* ii. 11.

May 20.

The grace of the Lord Jesus Christ and the love of God, and the communion of the Holy Ghost be with you all. Amen. 2 *Cor.* xiii. 14.

THE doctrine of the presence of God with man is exceedingly practical. Man naturally dislikes to retain God in his knowledge. *Rom.* i. 28. As a sinner, he is disposed to hide himself from God. *Gen.* iii. 10. He is willing to think of Him in a general sense, as God the Creator, but as God the governor and judge, as God dying for man's redemption, as God dwelling in us, and commanding us to keep our bodies as fit temples for his presence; these are thoughts against which man's heart rebels. And yet unless we do thus think of God, and are persuaded of the necessity of a vital, personal union with Him, in order to salvation, we shall fail in

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securing the great purpose for which Christ died. We must have the spirit of Christ, or we are none of his. *Rom.* viii. 9.

Christians are represented as a spiritual house. Their bodies are said to be temples of the Holy Ghost who dwells in them. 1 *Cor.* vi. 19. They are temples of the living God. 2 *Cor.* vi. 16. Before Christ came, and before the Spirit was poured out on the day of Pentecost, the Jews worshipped at Jerusalem, and the Samaritans at Gerizim. Gorgeous temples, material altars, and a Levitical priesthood, were marked features in their worship; types of something better. Christianity is a more spiritual religion. God is now revealed to us as an ever present Spirit, and ready to hear the "two or three," wherever believing prayer and praise ascend to Him in Jesus' name.

The Temple of Solomon, and the second temple, with all their solid masonry, and glorious adornments, were types of the spiritual temple of Christ's body. The material altar was a type of a believing heart. And the Levitical priesthood was a type of the universal priesthood of all who through Jesus our great High-priest offer the sacrifice of prayer and praise to God.

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God through the Holy Ghost, dwells in this purified temple. Born again of the Holy Ghost, the Christian is a partaker of the divine nature. And the Holy Ghost being the source of all holiness, daily supplies of his grace are given to the Christian. Hence under the Gospel we have not a material, but a spiritual temple! It is built of living stones! It is ministered by the holy priesthood of all those who offer spiritual sacrifices, acceptable to God by Jesus Christ. 1 *Pet.* ii. 5.

And thus the lesson which is enforced by a consideration of this doctrine is twofold: First, the Holy Ghost calls upon us, as sinners, to hear his voice of invitation, and not to resist his drawings of love, but to turn at once from sin by fleeing to Jesus that we may have life; and second, having this life, to have it more abundantly. To this end to heed the exhortation, "Be ye holy!" "Come out" from an idolatrous world "and be ye separate," saith the Lord, "and touch not the unclean thing; and I will receive you; and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 *Cor.* vi. 17, 18.

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Twenty-first Week.

THE HOLY GHOST UNITES THE BELIEVER TO CHRIST.

May 21.

THAT they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. *John* xvii. 21.

May 22.

For we are members of his body, of his flesh, and of his bones. This is a great mystery; but I speak concerning Christ and the church. *Eph.* v. 30–32.

May 23.

As we have many members in one body, ... so we, being many, are one body in Christ, and every one members one of another. *Rom.* xii. 4, 5.

May 24.

For by one Spirit are we all baptized into one body . . . . and have been all made to drink into one Spirit. 1 *Cor.* xii. 13.

May 25.

He that is joined unto the Lord is one Spirit. 1 *Cor.* vi. 17.

May 26.

For as many of you as have been baptized into

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Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus. *Gal.* iii. 27, 28.

May 27.

And he that keepeth his commandments dwelleth in Him, and He in him. And hereby we know that He abideth in us by the Spirit which He hath given us. 1 *John* iii. 24.

THERE is essential unity among all those who have a personal faith in the Lord Jesus Christ as a Divine Saviour. Although there are great diversities in the forms of church government, in the modes of worship, and the wording of creeds, yet where *the ground of the Christian hope* is honestly compared by any who are born again of the Holy Spirit, a wonderful unity in what is essential to salvation is found to subsist.

There is unity in the faith of the one God and Father of all. Unity in the one Lord Jesus Christ, the Son of God, as a personal Saviour. Unity in the baptism of the one Holy Spirit, by whom we are all baptized into one body. There is unity in the belief of man's sinfulness, of his need of spiritual regeneration, of the forgiveness

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of sins, of justification by faith in Christ, of sanctification by the Spirit, of the resurrection of the dead, and a future judgment.

But this unity is far from being developed as it ought to be. Christians, in their unfortunate, and in many cases their unnecessary divisions, are wont so to magnify those things which are the mere scaffolding of the spiritual temple, as to hinder the progress and mar the beauty of the temple itself. Like everything in this world with which man has anything to do, even the Church is imperfect. The tares are still growing with the wheat; nor can the separation be made until the Son of Man shall come to send his reapers and gather the harvest.

Then the union between Christ the head, and all the members of his mystical body will be manifest. His prayer will not forever remain unanswered, that all his disciples may be united as He and his Father are, and, as a consequence, that the world may believe in Him. *John* xvii. 21.

In the mean time — and how long or short that time may be we know not — let Christians of every name cultivate the *spirit of unity* by Christian intercourse,

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and by reciprocating Christian offices of love. Let each esteem others to be as honest, as intelligent, and Christ-like as themselves; and let them act upon the principle that all truth and virtue is not confined within any denominational boundaries.

If Christians are one in Christ, why should they be at variance, and speak evil one of another because of minor differences? Rather let us rejoice as brethren in the saving truths in which we are agreed, and with one mind strive together for the faith of the Gospel.

SPIRIT OF PEACE! celestial Dove!
How excellent thy praise!
No richer gift than Christian love
Thy gracious power displays.

Sweet as the dew on herb and flower,
That silently distils,
At evening's soft and balmy hour,
On Zion's fruitful hills:

So, with mild influence from above,
Shall promised grace descend,
Till universal peace and love
O'er all the earth extend.

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Twenty-second Week.

THE HOLY GHOST ASSURES THE BELIEVER OF SONSHIP.

May 28.

OWBEIT, when He, the Spirit of truth is come, He will guide you into all truth, for He shall not speak of Himself: but whatsoever He shall hear, that shall He speak; and He will show you things to come. *John* xvi. 13.

May 29.

In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory. *Eph.* i. 13, 14.

May 30.

For the earnest expectation of the creature waiteth for the manifestation of the sons of God. *Rom.* viii. 19.

May 31.

And not only they, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. *Rom.* viii. 23.

June 1.

For we know that if our earthly house of this tabernacle were dissolved, we have a building of

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God, a house not made with hands, eternal in the heavens. 2 *Cor.* v. 2.

June 2.

Now, He that hath wrought us for the self same thing is God, who also hath given unto us the earnest of the Spirit. 2 *Cor.* v. 5.

June 3.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him: for we shall see Him as He is. 1 *John* iii. 2.

THE religion of Christ while fulfilling the promise of blessedness to its possessor in the present life, assures him of a far higher state of blessedness in the life beyond.

It is a life of faith in which he is called to walk. It is by faith that the Holy Ghost shows him things to come. It is as a son of God, and as heir with Christ to a heavenly inheritance, that, in view of the dissolution of the earthly tabernacle, God gives to him the earnest of the Spirit, or the assured hope of immortal glory in the resurrection with Christ, when He shall come to gather his people, and they shall be like Him, and shall see Him, in his glorified humanity.

God's paternal love to us, in adopting us

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as sons and daughters, includes an heirship with Christ in his kingdom. "If children, then heirs; heirs of God and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." *Rom.* viii. 17.

Now it is the work of the Holy Ghost to assure us of this adoption, and this reservation. "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father." *Gal.* iv. 6. For He who anointed us is God, who hath also sealed us, and given the earnest of the Spirit in our hearts. 2 *Cor.* i. 20, 22.

And this *sealing* by the Holy Spirit until the redemption of the purchased possession, and this *earnest*, or assurance which God gives to the Christian of something better, and more abundant hereafter, should animate him in the Christian conflict, and call forth expressions of gratitude for all these tokens of God's love. They are but "the first-fruits of the Spirit," and yet they may be regarded as the pledge of an abundant and glorious harvest in the future.

Have we then the hope of sonship and heirship as God's children by adoption? Oh let us never forget that this relationship

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includes eternal peace, and glory with our blessed Lord in his coming kingdom; and that it involves the duty of Christian watchfulness, and fidelity in all that He calls us to do for our growth in holiness, and for the promotion of Christian unity and peace on earth.

The hope that is set before us, as children of God who have been born again of the incorruptible seed of truth, is productive of holiness. "For every man that hath this hope in him purifieth himself, even as He is pure." 1 *John* iii. 3. While therefore waiting for the coming of our Lord, and for the redemption of the body from the grave, and seeking for the needed aid of the Holy Spirit, let us purify ourselves from the defilements of the flesh and spirit, so that, being justified and sanctified, we may be glorified with Him at his appearing at his kingdom. 2 *Tim.* iv. 1.

HOLY GHOST, the Infinite
Shine upon our nature's night
With thy blessèd inward light,
Comforter Divine!

We are sinful; cleanse us, Lord;
We are faint, thy strength afford;
Lost, until by thee restored,
Comforter Divine!

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Like the dew, thy peace distill,
Guide, subdue our wayward will
Things of Christ unfolding still,
Comforter Divine!

In us, for us, intercede,
And with voiceless groanings plead
Our unutterable need,
Comforter Divine!

In us, "Abba, Father," cry —
Earnest of our bliss on high.
Seal of immortality,
Comforter Divine!

Search for us the depths of God;
Bear us up the starry road
To the height of thine abode,
Comforter Divine!

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Twenty-third Week.

THE HOLY GHOST IS THE SOURCE OF POWER.

June 4.

N that day shall the BRANCH of the Lord be beautiful and glorious: . . . . and it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, ... when the Lord shall have purged the blood of Jerusalem, ... by the Spirit of judgment, and by the Spirit of burning. *Isa.* iv. 2–4.

June 5.

I indeed baptize you with water unto repentance; but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost and with fire. *Matt.* iii. 11.

June 6.

And when they had prayed, ... they all were filled with the Holy Ghost, and they spake the word of God with boldness. *Acts* iv. 31.

June 7.

The Apostles prayed for them (*i. e.*, for the converts in Samaria) that they might receive the Holy Ghost: . . . . then laid they their hands on them and they received the Holy Ghost. *Acts* viii. 15–17.

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June 8.

And Ananias . . . . said, Brother Saul, the Lord . . . . hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. *Acts* ix. 17–20.

June 9.

In all things approving ourselves as the ministers of God, by the Holy Ghost. 2 *Cor.* vi. 4, 6.

June 10.

For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. 1 *Thess.* i. 5.

THE HOLY GHOST has always been the fountain from whence everything that is good has flowed forth, for the comfort and salvation of men. Although under the Gospel God has given us clearer manifestations of his love and power in the one baptism of the Holy Ghost, than before the Gospel, and has sent his ministers to make known his willingness to save whosoever believeth in Jesus Christ, yet, from the beginning, He strove with men, and especially with Israel, as his covenant people, by the Holy Ghost, whom they resisted.

Nay, even to those to whom pertained not the covenant which God made with Abraham, He did not leave Himself with-

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out witness, so that as an able author has said: "To the Spirit of the living God striving with men everywhere, and always, must be traced whatever moral goodness and holy truth sprung up in the ungenial soil of ancient paganism."

And again, "The Holy Ghost, that touched the soul of Hebrew prophets and teachers, also brooded over the spiritual chaos of the old pagan world, so that gleams of divine light flashed many times across the deep of ignorance and moral evil."

But under the Gospel this Source of Power is manifest in a far higher degree than it was, or is to the heathen, or to those who sought or seek salvation by the law of Moses.

It was in consequence of the descent of the Holy Ghost on Pentecost that the waiting Apostles and brethren "were endued with power from on high," and went forth on their mission "preaching Jesus and the resurrection," with such wonderful success. And what the Church now needs is this baptism of the Holy Ghost, to give power and success to its ministries. It is not wealth, or learning, or mere human endow-

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ments, however great; it is not gorgeous churches or philosophical or sensational preaching; it is not an imposing ceremonial in worship, or a fashionable congregation; but it is the presence of the Holy Ghost with those who minister, and with those for whom the ministry is provided.

Is not this great want of the Church unfelt? How seldom, as compared with other themes, do we hear the personality, the nature, and the work of the Holy Ghost presented in the pulpit. And yet if we would glorify Christ, we must set forth the Holy Ghost as the glorifier. *John* xvi. 14. My Christian reader, let us pray for a new baptism of the Spirit, so that, being enlightened and sanctified more and more, we may gain cumulative power from this ever flowing fountain; and being refreshed ourselves, may be made instruments of blessing others.

ETERNAL SPIRIT, we confess
And sing the wonders of thy grace;
Thy power conveys our blessings down
From GOD the FATHER and the SON.

Enlightened by thy heavenly ray,
Our shades and darkness turn to day;
Thine inward teachings make us know
Our danger, and our refuge too.

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Thy power and glory work within,
And break the chains of reigning sin ;
All our imperious lusts subdue,
And form our wretched hearts anew.

The troubled conscience knows thy voice,
Thy cheering words awake our joys ;
Thy words allay the stormy wind,
And calm the surges of the mind.

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Twenty-fourth Week.

THE HOLY GHOST IS THE BESTOWER OF POWER.

June 11.

TRULY I am full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin. *Micah* iii. 8.

June 12.

For John truly baptized with water; but ye shall be baptized with the Holy Ghost, not many days hence. *Acts* i. 5.

June 13.

And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy; .... and on my servants and on my hand-maidens I will pour out in those days of my Spirit; and they shall prophesy. *Acts* ii. 17, 18.

June 14.

How God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with Him. *Acts* x. 38.

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June 15.

While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. *Acts* x. 44.

June 16.

And as I (Peter) began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that He said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. *Acts* xi. 15, 16.

June 17.

When Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. *Acts* xix. 6.

POWER is an attribute or perfection of God. By his power He can do his own purposes, or He can hinder the purposes of his enemies. "Thine is the power!" is the ground of assurance on which we are taught to pray, "Thy kingdom come!" "Thy will be done!" So, Jesus, as God, "hath power to forgive sins." *Matt.* ix. 6. So, the Holy Ghost, as God, has power in beginning and carrying forward the work of grace in man. *Eph.* i. 17–20.

We have spoken of the Holy Ghost as the *source* of power; but He is also the *bestower* of power. We can conceive of latent power or of power misapplied, but in the

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great work which the Holy Ghost is working for us there are ever flowing from the fountain living streams, which like the gentle and refreshing rain, make glad the otherwise parched and barren soil.

Christian power is cumulative! Jesus anointed by the Holy Ghost with power, grew in grace, and went about doing good. *Acts* x. 38.

It was after the descent of the Spirit on Pentecost, that, through the added power they then received, the Apostles were so bold, and so blessed in their ministry. And it was after the baptism of the Holy Ghost, that the first followers and the early disciples of the Saviour were so ready to minister of their abundance, or their penury, to the common wants of all. *Acts* iv.

But in order to the bestowal of this power there is something for the Church, something for Christians to do. Although a gratuity from God, it is, notwithstanding, to be earnestly and perseveringly sought. Jesus prayed, yea, He spent nights in earnest supplication. The Apostles and brethren continued with one accord, for ten days, in prayer and supplication, while waiting for the promise of the Comforter.

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God is willing to give his Holy Spirit, but He will be inquired of. Prayer is one of the conditions. He waits to put forth his *sanctifying* power toward his people in larger measure, and his *converting* power toward sinners, if prayer, earnest, united, believing, persevering, shall go up to Him.

Let every believer in God's promises, therefore, pray that he may be endued with power from on high. Let him pray as did the prophet, in view of the wants of the Church, "O Lord, revive thy work in the midst of the years; . . . . in wrath remember mercy." *Hab.* iii. 2.

Thus may we gain power by waiting before the throne of God, and praying for, and longing for, and looking for the baptism of the Holy Ghost. May we all thus wait, and thus believe and feel the cumulative power which the Holy Ghost bestows.

HOLY Ghost! with light divine,
Shine upon this heart of mine;
Chase the shades of night away,
Turn my darkness into day.

Holy Ghost! with POWER divine,
Cleanse this guilty heart of mine;
Long hath sin, without control,
Held dominion o'er my soul.

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Holy Ghost ! with joy divine,
Cheer this saddened heart of mine.
Bid my many woes depart,
Heal my wounded, bleeding heart.

Holy Ghost ! thou Lord divine,
Dwell within this heart of mine ;
Cast down every idol throne,
Reign supreme, and reign alone.

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Twenty-fifth Week.

THE HOLY GHOST IS THE SOURCE OF JOY.

June 18.

AND ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost. 1 *Thess.* i. 6.

June 19.

The fruit of the Spirit is joy. *Gal.* v. 22.

And the disciples were filled with joy, and with the Holy Ghost. *Acts* xiii. 52.

June 20.

And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. *Acts* v. 41.

June 21.

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. *Rom.* xv. 13.

June 22.

Rejoice ye in that day, and leap for joy; for behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets. *Luke* vi. 23.

June 23.

For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing

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in yourselves that ye have in heaven a better and an enduring substance. *Heb.* x. 34.

June 24.

And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. *John* xvi. 22.

SORROW and Joy are ever alternating in the pathway from the cradle to the grave. Man is born to trouble, because sin is the source of trouble, and sin finds its inlets into every avenue through which we tread.

Human joys are, at the best, but transient. For so many are the causes which produce disquiet that the most permanent and satisfying of earthly possessions are as a guest which tarrieth for a night.

Even the Christian must through tribulation enter the kingdom, and inasmuch as in his experience sorrow and joy are blended, he can only look for the fullness of joy when he shall come to the rest, and the inheritance of the saints.

He needs, therefore, a source of consolation higher, and broader, and deeper than the world can offer. As the stream can never rise higher than its source, so the life of man can never be developed beyond its source. If of the flesh, it will be low

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and sensual. If of the Spirit, heavenly and spiritual.

> Joy is a fruit that will not grow
> In nature's barren soil;
> All we can boast till Christ we know,
> Is vanity and toil.

Now, God has revealed Himself to us as the source of joy. He comes to us as the heavenly Comforter, and the more we realize and cherish his kindly drawings, the more shall we joy in the Lord, whatever may be the trials through which He leads us. We shall joy in the sense of pardoned sin. We shall joy in the sense of sin subdued. We shall joy in the hope of a perfected salvation from all sin at the resurrection of the just. We shall be ready to sing, even in the night of sorrow, our song of

> Praises to Him who sheds abroad
> Within our hearts the love of God,
> The Spirit of all truth and peace,
> The source of Joy and holiness.

And how desirable that Christians should so draw from this heavenly Fountain as to be joyful in the Lord, and to joy in the Holy Ghost. The Church wants, and the world wants those who are filled with the Spirit of Christ, as ever, to rejoice in the

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blessed hope of eternal life: to be so filled with the Spirit, as to labor for the conversion of sinners, and for a higher Christian life in God's people.

Cheerful, happy Christians, who are at the same time consistent Christians, are a great blessing in our world of sin and sorrow. That we may dispense this blessing, let us so live by faith, and in love, that our joy may be full.

Come ye that love the Lord,
And let your joys be known;
Join in a song with sweet accord,
And thus surround the throne.

Let those refuse to sing
That never knew our God;
But children of the heavenly king
May speak their joys abroad.

Children of grace have found
Glory begun below:
Celestial fruits on earthly ground,
From faith and hope may grow.

The hill of Zion yields
A thousand sacred sweets,
Before we reach the heavenly fields,
Or walk the golden streets.

Then let our songs abound,
And every tear be dry;
We're travelling through Immanuel's ground,
To fairer worlds on high.

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Twenty-sixth Week.

THE HOLY GHOST WORKETH PEACE.

June 25.

GRACE, mercy, and peace, from God the Father, and Christ Jesus our Lord. 2 *Tim.* i. 2.

That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us. 2 *Tim.* i. 14.

June 26.

For He (Christ) is our peace, who hath made both (Jews and Gentiles) one. *Eph.* ii. 14.

For through Him we both have access by one Spirit unto the Father. *Eph.* ii. 18.

June 27.

The fruit of the Spirit is peace. *Gal.* v. 22.

June 28.

Now the Lord of peace Himself give you peace always by all means. 2 *Thess.* ii. 16.

June 29.

Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. 2 *Cor.* xiii. 11.

June 30.

And the very God of peace sanctify you wholly: and I pray God your whole spirit, and soul, and

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body be preserved blameless unto the coming of our Lord Jesus Christ. 1 *Thess.* iv. 23.

July 1.

For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. *Rom.* xiv. 17.

GRACE, mercy, and peace proceed from God the Father, and from Christ Jesus our Lord, through the Divine operation of the Holy Ghost. 2 *Tim.* i. 2–14. The Holy Spirit dwelleth in God's adopted children. Their bodies are the temples of the Holy Ghost. 1 *Cor.* vi. 9. It is the Holy Ghost who *sanctifieth* the people of God; and as the Apostle calls upon the "God of peace" to work this work of holiness, the logical sequence is that the Holy Ghost is the God of peace. 1 *Thess.* iv. 23.

Now, although there is unity in the *source* through which peace flows to the believer, it being the work, in one aspect, of the Trinity in unity, as we examine the Scriptures we find a distinction in the manner in which the *persons* in the Trinity are said to work. As a person it is the office of the Holy Ghost to apply to, or to work in the believer, the blessings of peace. Peace is the *effect* of the Holy Spirit's agency or

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work in us. But the Father and the Son are represented as the source from whence proceed the graces of mercy and peace. And as we profess our belief that the Holy Spirit Himself, as a person, proceedeth from the Father and the Son, and is not a mere emanation from, or breath of God; so peace, the legacy which the Saviour bequeathed to his Church (*John* xiv. 27), comes through the Comforter who is sent by the Father, in the name of the Son, and equally sent by God the Son, to teach and to comfort his people. *John* xiv. 26. As He worketh holiness in us, so He worketh peace in us. The *fruit* of his indwelling is peace. If sin has dominion, there is no room, nor desire in the unregenerate soul for the peace which flows from a sense of pardoned sin. "The wicked are like the troubled sea." But the Holy Spirit, taking up his abode in the renewed heart and dwelling there, worketh peace, which comforts and satisfies the higher aspirations as nothing earthly can.

This peace, moreover, as wrought by the Holy Ghost, is manifest in the blessings of unity among Christians. Strife, and the evils attendant thereon, are not of the Holy Ghost, but from the remains of sin even

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among those who are regenerate. And therefore all Christians ought not only to *pray* for the peace of Jerusalem, but to *act* for the promotion of Christian fellowship, so that having access by One Spirit unto the Father, they may be built up *together* in Christ.

"Let us therefore follow after the things which make for peace, and things wherewith one may edify another." *Rom.* xiv. 19. So shall we be fitted for the perfected peace to be consummated at the coming of our Lord Jesus Christ in his kingdom.

Sure the blest COMFORTER is nigh;
'Tis He sustains my fainting heart:
Else would my hope forever die,
And every cheering ray depart.

Whene'er to call the SAVIOUR mine,
With ardent wish my heart aspires,
Can it be less than power divine
That animates these strong desires?

And when my cheerful hope can say
I love my GOD, and taste his grace,
LORD, is it not thy blissful ray
Which brings this dawn of sacred peace?

Let thy kind SPIRIT in my heart
Forever dwell, O GOD of love;
And light, and heavenly peace impart,
Sweet earnest of the joys above.

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Twenty-seventh Week.

THE HOLY GHOST THE SOURCE AND DISPENSER OF LIGHT.

July 2.

HE (Paul) said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. *Acts* xix. 2.

July 3.

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. *John* iii. 19.

July 4.

Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. *John* viii. 12.

July 5.

For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. 1 *Cor.* ii. 11.

July 6.

For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. 2 *Cor.* iv. 6.

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July 7.

But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into his marvelous light. 1 *Peter* ii. 9.

July 8.

For ye were sometime darkness, but now are ye light in the Lord; walk as children of light, for the fruit of the Spirit is in all goodness, and righteousness, and truth. *Eph.* v. 8, 9.

In the Bible the term Light, as applied to God, is put for infinite wisdom, holiness, truth, etc., as opposed to darkness or ignorance, sin, falsehood, etc. Thus, *e. g.*, 1 *John* i. 5, we read, "God is Light, and in Him is no darkness at all." Or, God is an all-pervading, perfect spiritual Being, so high and so holy as to be beyond human comprehension.

In contemplating what is revealed of the agency of the Holy Ghost as the *source* and *dispenser* of light, there is a two-fold aspect suggested. Thus as God the Creator, the Holy Ghost in unity with the Father and the Son is the *source* of light. For in the beginnning, "God said, Let there be light, and there was light." *Gen.* i. 3. But as the third person in the trinity of persons

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in the Godhead, it is his office to *dispense* the light. Jesus Christ in his life and teaching is revealed to us as the *manifestation* of light. John the Baptist came as his forerunner, to bear witness that Jesus, the son of Mary, was the promised Messiah, the true light from heaven, which lighteth every man that cometh into the world. *John* i. 6–9. This light, therefore, is from God in his unity: the Father, the Son, and the Spirit, as its fountain. Jesus was sent by the Father as the Light. *John* v. 23. And as the Son was sent by the Father as the *manifestation* of Light, so the Holy Ghost is sent by the Father and the Son as the *dispenser* of Light. *John* xiv. 26; xv. 26.

Now, in this brief Scripture statement is presented the distinction, ever to be borne in mind, if we would understand the teachings of the Bible, between the *nature* of God, as one God, and the *offices* or *work* of God for man, as three persons, or manifestations of the one God. The Father sends the Son. And the Father and the Son send the Holy Ghost. And, with reference to the present subject of our meditations, the Holy Ghost is sent by the

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Father and the Son, to show forth and to apply the light of the Gospel to the darkened mind.

And let no one be unmindful of the necessity of this Divine agency, in view of the fact that the world lieth in darkness, that men love darkness and that it is the work of the Holy Ghost to enlighten and save. Oh, let none forget that "the god of this world" blinds the mind, and shuts out the light of the glorious Gospel of Christ from them who believe not. 2 *Cor.* iv. 4, and hence the need of One stronger than he to cast him out. *Luke* xi. 20, 22.

And let the Christian be encouraged to wait and watch for increasing light until the Lord comes in his glorious Epiphany, to make manifest the counsels of the hearts, and every man shall have praise of God. 1 *Cor.* iv. 5.

COME, HOLY GHOST, our hearts inspire ;
Let us thine influence prove ;
Source of the old prophetic fire,
Fountain of life and love.

Come, HOLY GHOST, for moved by thee
The prophets wrote and spoke ;
Unlock the truth, thyself the key,
Unseal the sacred book.

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Expand thy wings, Celestial Dove,
  Brood o'er our nature's night,
On our disordered spirits move,
  And let there now be light.

GOD, through Himself, we then shall know,
  If thou within us shine ;
And sound with all thy saints below
  The depths of love divine.

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Twenty-eighth Week.

THE HOLY GHOST THE SOURCE OF LOVE.

July 9.

THE fruit of the Spirit is love. *Gal.* v. 22. We love Him because He first loved us. 1 *John* iv. 19.

July 10.

The Lord passed by, but not in the wind, ... not in the earthquake, ... not in the fire, ... but in a still small voice. 1 *Kings* xix. 11, 12.

July 11.

This is the word of the Lord unto Zerubbabel, saying, not by might (or army) nor by power, but by my Spirit, saith the Lord of hosts. *Zech.* iv. 6.

July 12.

For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love. *Gal.* v. 6.

July 13.

Herein is love, not that we loved God, but that He loved us, and sent his Son to be the propitiation for our sins. 1 *John* iv. 10.

July 14.

Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh, is of God. 1 *John* iv. 2.

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July 15.

We give thanks to God, ... since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints: . . . . who also declared unto us your love in the Spirit. *Col.* i. 3, 4, 8.

"GOD is love!" If there is one of the Divine attributes which has a higher place than another, it is Love. While there is perfect symmetry in the Divine character, while the truth and justice and unchangeableness of God are such as belong only to the Infinite, so, especially, is the love of God; an infinite depth which can only be sounded by infinity.

Human love is a natural emotion which inclines us to delight in a person. It is the source of human happiness. Divine love is wrought in us by a Divine influence. And until we have a sense of the love of God to us, we come short of the joy and peace which is the portion of the sons of God.

Or the thought is thus expressed by another: "All the joy of human life is from human love. But he has never tasted Divine joy who has not tasted Divine love. Now when being justified by faith, we have peace with God through our Lord Jesus Christ, 'the love of God is shed abroad

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in our hearts by the Holy Ghost which is given unto us.' *Rom.* v. 5. 'We love Him because He first loved us.' 1 *John* iv. 19. Our love is the repercussion of the beams of his love. It may be very faint and feeble at first, but it is true; and the believer is henceforth enrolled among the glorious company of those who love God."

The Christian need not be reminded that the special manifestation of God's love is in Jesus Christ. "For God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." *John* iii. 16.

And this love which is bestowed upon us through the blessed though silent monitions of the Divine Spirit, is while free, yet sovereign and eternal. How wonderfully has its power been seen in the history of the Church! How did the love of God, as pervading the hearts of Apostles and martyrs for Christ, lead them joyfully to endure all things to which God called them. And how has this love sustained God's adopted ones, in all the ages that have gone.

Oh that this Divine principle may so fill the writer and the reader of these pages, as to constrain to a renewed consecration of

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ourselves and all to Him who so loved us. Let us cherish all holy influences! Let us heed the still small voice! If we listen, and comprehend, and obey its teachings, we shall grow in wisdom and in love. Christ will dwell in our hearts. We shall be made stronger by the presence of the indwelling Spirit, and at length we shall be filled with all the fullness of God. *Eph.* iii. 16–19.

COME, HOLY GHOST, — in love
Shed on us from above
Thine own bright ray!
Divinely good thou art;
Thy sacred gifts impart
To gladden each sad heart;
Oh, come to-day!

Come, Light serene, and still
Our inmost bosoms fill;
Dwell in each breast.
We know no dawn but thine;
Send forth thy beams divine
On our dark souls to shine,
And make us blest!

Come, all the faithful bless,
Let all who CHRIST confess
His praise employ:
Give virtues rich reward;
Victorious death accord,
And with our glorious LORD
Eternal joy!

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Twenty-ninth Week.

THE HOLY GHOST THE HELPER IN PRAYER.

July 16.

CAST me not away from thy presence; and take not thine Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. *Ps.* li. 11, 12.

July 17.

I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications. *Zech.* xii. 10.

I have poured out my Spirit upon the house of Israel, saith the Lord God. *Ezek.* xxxix. 29.

July 18.

We know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. *Rom.* viii. 26.

July 19.

I will pour out my Spirit unto you. I will make known my words unto you. *Prov.* i. 23.

July 20.

I will pray with the Spirit (*i. e.*, by the gift of the Holy Spirit), and I will pray with the understanding also: I will sing with the Spirit, and I will sing with the understanding also. 1 *Cor.* xvi. 15.

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July 21.

Be filled with the Spirit: Speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord. *Eph.* v. 18, 19.

July 22.

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. *Eph.* vi. 18.

PRAYER is desire. Prayer is the reaching out of the soul for spiritual sustenance. Prayer is the expression of our wants to God, in the name of Jesus Christ, and by the help of the Holy Ghost.

We go to God in prayer because we believe in his power, and his willingness to aid us. We go as lost sinners needing pardon, to ask for it; as needing holiness, that it may be wrought in us. In our ignorance we know not, indeed, what we should pray for as we ought, and hence, for our encouragement, the revelation is made to us that the Holy Ghost, in unison with our ascended Saviour, acts as our intercessor and enlightener and guide. *Rom.* viii. 27–34.

It is the Spirit dwelling in the believer through which he offers acceptable and

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effectual prayer to God. We pray with the Spirit, because the Spirit teaches us what to pray for, and how to pray. And so the body of the Christian being the temple of the Holy Ghost, he prays "with all prayer and supplication in the Spirit;" or, by the aid of the Spirit dwelling in him.

In all our approaches, therefore, to God, let us bear in mind our need of the Spirit's help, and let us plead the fulfillment of the promise, "I will pour out my Spirit unto you."

In seasons of trial, or if overcome by temptation, while, with the Psalmist, we pray, "Cast me not away from thy presence; and take not thy Holy Spirit from me:" let us find encouragement in the assurance of God's willingness to forgive, and in the love of Jesus, who was tempted as we are.

Or when rejoicing in the Lord, as experiencing his loving-kindness towards us, let us watch "with all perseverance, and all supplication," for larger measures of grace, so that being "filled with the Holy Ghost," as was Jesus, and as were the Apostles (*Acts* iv. 31), we may continue in prayer, and realize the Divine presence

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and blessing in our successful labors for the extension of the Redeemer's kingdom.

And under all circumstances, let us learn submissively to wait on God in all the ways of his appointment, for more of the power of the Holy Spirit to rest upon us, and to fill the soul with satisfying consolations. As the disciples of Jesus, let all who have been baptized in his name, all who have tasted of his love, reconsecrate themselves to Him. In view of Zion's wants let us be more importunate and persevering in prayer; "praying in the Holy Ghost." *Jude* 20. "Until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest." *Isa.* xxxii. 15.

LORD, teach us how to pray aright,
With reverence and with fear;
Though dust and ashes in thy sight,
We may, we must draw near.

Give deep humility; the sense
Of godly sorrow give;
A strong desiring confidence
To hear thy voice and live.

Patience to watch, and wait, and weep,
Though mercy long delay;

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Courage our fainting souls to keep,
And trust thee, though thou slay.

Give these, and then thy will be done;
Thus, strengthened with all might,
We, through thy SPIRIT, and thy SON,
Shall pray, and pray aright.

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Thirtieth Week.

THE HOLY GHOST RESTED UPON JESUS, AND AIDED HIM IN HIS WORK.

July 23.

COME ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord God, and his Spirit hath sent me (or, the Lord God hath sent me, and his Spirit). *Isa.* xlviii. 16.

July 24.

Jesus was baptized of John in Jordan; . . . . and the heavens were opened (or cloven, or rent, margin), and the Spirit like a dove descended upon Him. And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased. *Mark* i. 9–11.

July 25.

The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. *Luke* iv. 18, 19. Compare *Isa.* lxi. 1.

July 26.

And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode

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upon Him. And I knew Him not: but He that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending and remaining on Him, the same is He which baptizeth with the Holy Ghost. *John* i. 32, 33.

July 27.

Jesus said to his disciples, peace be unto you: as my Father hath sent me even so send I you. . . . . Receive ye the Holy Ghost. *John* xx. 21, 22.

July 28.

God (as dwelling in the man Christ Jesus) was justified in the Spirit. 1 *Tim.* iii. 6.

July 29.

And Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth. *Matt.* xxviii. 18.

ONE of the mysteries of the Divine nature which impress the mind on a careful comparison of Scripture with Scripture, is the wonderful blending in perfect unity of purpose, and diversity in operation, of the work of God, as that work is revealed to us in the personal agency of the Father, the Son, and the Holy Ghost.

We are ever reminded, if we attempt by mere human reason to fathom the being of God, that the finite cannot comprehend the Infinite, and that as children, or as

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learners in the school of Christ, we are to receive what God has revealed, not because we can understand the mode of his existence, and the combinations by which He works, but because He is GOD, the Creator and the Ruler over all.

We have, in the Scriptures above cited, an illustration of this blending of God's work in his plan for man's salvation. An outline of the thought thus presented is all that our limits allow.

I. The Lord God, the Father, sends his Son Jesus Christ, upon whom He has put his Spirit; and thus the mind of God is revealed to the Gentiles. *Isa.* xlviii. 16; lxvi. 1; *Luke* iv. 18.

II. In the baptism of Jesus by John, in Jordan, we have: 1. Jesus in *person*, as God manifest in the flesh; 2. The Holy Spirit under the form of a Dove; 3. The voice of the Father from heaven. *Mark* i. 9–11. *Matt.* iii. 16, 17.

III. Jesus having been baptized with the Holy Ghost also dispensed the Holy Ghost to others. *John* i. 32, 33; xx. 21, 22.

IV. Through the Holy Ghost Jesus instructed, and sent forth the Apostles for their work. *Acts* i. 1, 2. And He also

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promised to send them the Holy Ghost (*John* xv. 26), and did send Him after his Ascension. *Acts* ii. 4.

V. Jesus, as God manifested in the flesh, was justified in the Spirit. 1 *Tim.* iii. 16.

Now we may learn from these texts, and especially if we will compare these with other texts referred to in the margin of our Bibles, that there is a wonderful and mysterious union between the Father, the Son, and the Holy Ghost, only to be reconciled on the theory of equality of the persons in the Divine Unity.

We may learn that the Holy Ghost aided or influenced the Saviour, that He received gifts for men, and prepared the way for the Spirit to dwell among men. *Psa.* lxviii. 18. He received that He might impart to others. And He continues to dispense his gifts to those who need and ask. *Eph.* iv. 8.

And there is a practical lesson which the Christian ought not to overlook, namely, that as the Saviour received to dispense, so, as his disciple, the Christian should also give according to his ability, and the necessities of others, both in temporal and spiritual gifts, as God hath prospered him.

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Great One in Three, great Three in One!
Thy wondrous name we sound abroad;
Prostrate we fall before thy throne,
O holy, holy, holy Lord!

Thee, HOLY FATHER, we confess;
Thee, HOLY SAVIOUR, we adore:
And Thee, O HOLY GHOST, we bless,
And praise and worship evermore.

Thou art by heaven and earth adored;
Thy universe is full of thee,
O holy, holy, holy Lord!
Great Three in One, great One in Three!

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Thirty-first Week.

THE HOLY GHOST SENT FORTH, AND TAUGHT JOHN THE BAPTIST.

July 30.

THERE was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. *John* i. 6, 7.

July 31.

And an angel of the Lord said unto him, Fear not, Zacharias; for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. *Luke* i. 11–13.

August 1.

He (John) shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. *Luke* i. 15.

August 2.

And Zacharias (the father of John) was filled with the Holy Ghost. *Luke* i. 67.

And Elisabeth (the mother of John) was filled with the Holy Ghost. *Luke* i. 41.

August 3.

And the child was born (*Luke* i. 57), and grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel. *Luke* i. 80.

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August 4.

The word of God came unto John, the son of Zacharias, in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance, for the remission of sins. *Luke* iii. 2, 3.

August 5.

Verily, I say unto you, Among them that are born of women, there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven, is greater than he. *Matt.* xi. 11.

JOHN the Baptist, in the fulfillment of the prophetical predictions of *Isaiah* xl. 3, and of *Malachi* iii. 1, came as a herald, or messenger from God, to announce to the world the coming of One so far superior to himself that, important as was his mission, he was not, in his own estimation, worthy to unloose the sandals of Him he heralded. *Mark* i. 7.

Supernatural events attended the birth of John, as is manifest in the Scriptures upon which these remarks are based. Before his birth an angel, called Gabriel, announced to his father Zacharias the coming event, and connected therewith the promise of the Holy Ghost to be with him even from his birth. And, as preparatory

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to this sanctification from the womb, his mother before his birth, and his father, if not before, yet on the eighth day after, when in obedience to the law he openly dedicated him to God, were both "filled with the Holy Ghost." Thus he was sent from God and he was taught of God. But does it not appear as we examine the history of his birth and life, that the Holy Ghost, as dwelling with his parents and with him, was the agent through which he was greater than any who had preceded him?

God had a work for John preparatory to the work of Jesus as the Prophet and Priest of his Church. John was a connecting link between the old and the new dispensations. He stood between the Law and the Gospel. His early life, and until, at about the age of thirty years, he appeared as a prophet of God to preach the doctrine of the baptism of repentance, was passed in seclusion among the deserts and mountain passes of eastern Judea.

But the Holy Ghost was with him, and was teaching him, and fitting him for preparing the way for the fuller revelation of grace through Jesus Christ.

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And so, when like Elijah, clad in his rough garments, and with the austerity of a Nazarite, he addressed the crowds who flocked to hear him, and when he pointed them to Jesus, as the Lamb of God, who alone could take away their sin, and who would baptize them with the Holy Ghost, can we doubt that it was the Holy Ghost who sent, and who revealed to John that Jesus was the promised Saviour. *John* i. 30. Can we doubt that God, the Holy Ghost, was with him all his life; yea, that He sustained him in the last conflict, when, for his fidelity to truth, the axe of Herod's executioner sent his ransomed spirit back to God.

And has not God a work for all his people! Are not our bodies, if we are Christians, temples of the Holy Ghost? Have we not a commission to prepare the way of the Lord? Oh can we not, as did John, point souls to Jesus, and say: "Behold the Lamb of God, which taketh away the sin of the world?" *John* i. 29. And will not the Christian thus wax strong in spirit, and glorify God?

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Twice, in her season of decay,
The fallen Church hath felt Elijah's eye
Dart from the wild its piercing ray;
Not keener burns, in the chill morning sky
The herald star,
Whose torch afar
Shadows and boding night-birds fly.

Methinks we need him once again,
That favored seer; but where shall he be found?
By Cherith's side we seek in vain,
In vain on Carmel's green and lonely mound;
Angels no more
From Sinai soar,
On his celestial errands bound.

Where is the love the Baptist taught,
The soul unswerving, and the fearless tongue?
The much-enduring wisdom sought
By lonely prayer the haunted rocks among?
Who counts it gain
His light should wane,
So the whole world to JESUS throng?

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Thirty-second Week.

THE HOLY GHOST THE EFFICIENT AGENCY IN THE INCARNATION OF CHRIST.

August 6.

AND the Lord God said unto the serpent, ... I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel. *Gen.* iii. 14, 15.

August 7.

Thou art the Lord, the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham. *Neh.* ix. 7.

August 8.

The Lord hath sworn in truth unto David; He will not turn from it; of the fruit of thy body will I set upon thy throne. *Ps.* cxxxii. 11.

August 9.

Hear ye now, O house of David; . . . . the Lord Himself shall give you a sign; behold, a virgin shall bear a son, and shall call his name Immanuel. *Isa.* vii. 13, 14.

August 10.

And the angel said, Fear not, Mary; . . . . behold thou shalt bring forth a son, and shalt call his name JESUS. He shall be great, and shall be

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called the Son of the Highest, and the Lord God shall give unto Him the throne of his father David. *Luke* i. 30–32.

August 11.

And the angel said to Mary, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God. *Luke* i. 35. See also *Matt.* i. 18.

August 12.

Nathanael answered and said unto Him, Rabbi, thou art the Son of God; thou art the King of Israel. *John* i. 49.

It was the purpose of God from eternity to manifest Himself to the world, in the person of his only begotten Son, Jesus Christ, to counteract the effects of man's fall, to hinder, and finally to subdue the power of Satan. Hence, even before Adam and Eve had been driven from Paradise, we have the blessed promise, "The seed of the woman shall bruise the head of the serpent." *Gen.* iii. 14, 15. Hence, God called Abraham as the father, not only of the Jews, as a covenant people, but also of a spiritual seed from among all nations; so, as the Apostle teaches, "they which be of faith are blessed with faithful Abraham." *Gal.* iii. 9.

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Hence, He chose David as the progenitor of Christ after the flesh; and through a long line of prophets foretold that He would come as a Deliverer and Saviour.

And then in fulfillment of his promises, for they are all yea and amen, in the fullness of the time predicted, "God sent forth his Son, made of a woman, made under the law to redeem them that were under the law, that we might receive the adoption of sons." *Gal.* iv. 4, 5.

Jesus therefore is the Son of God, and He is the son of David. He "was conceived by the Holy Ghost, born of the Virgin Mary." (*Apostles' Creed.*) Or, "He was incarnate by the Holy Ghost of the Virgin Mary." (*Nicene Creed.*) Thus, the Holy Ghost was the efficient agency in the superhuman event; the actual creation of the human body of the Lord Jesus Christ.

Confessedly mysterious as is the work, it is manifestly the carrying out of God's purposes for man's redemption. Under the light of the Gospel, can we not discern his purposes through all the Old Testament history? Who was this "seed of a woman?" Who this Immanuel, God with

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us, to be born of a virgin? Who this wonderful Messiah foretold by all the prophets?

We may rejoice, and we do rejoice in this great mystery. We would not attempt, we do not desire to explain it. Hereafter, if we are born again of the Holy Ghost, and this is the great and essential work which every one needs to have wrought, and which the Holy Ghost is engaged to perform in us, we shall know, as we cannot now, the love of the Father in sending his only begotten Son to die for us, and the love of the Father and the Son in sending the Spirit to work the works of God in us and for us.

Oh that this same Spirit, in his Divine personality and power, may enlighten, justify, and sanctify us now; then we shall be glorified with Christ at his coming.

Of the FATHER's love begotten,
  Ere the world began to be,
He is Alpha and Omega,
  He the source, the ending He,
Of the things that are, that have been,
  And that future years shall see,
    Evermore and evermore!

O that birth forever blessed,
  When the Virgin, full of grace,

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By the HOLY GHOST conceiving,
Bare the SAVIOUR of our race;
And the babe, the world's Redeemer,
First revealed his sacred face,
Evermore and evermore!

O ye heights of heaven adore Him,
Angel hosts his praises sing;
All dominions bow before Him,
And extol our GOD and KING;
Let no tongue on earth be silent,
Every voice in concert ring;
Evermore and evermore!

Thee let old men, thee let young men,
Thee let boys in chorus sing;
Matrons, virgins, little maidens,
With glad voices answering;
Let their guileless songs reëcho,
And the heart its praises bring,
Evermore and evermore!

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Thirty-third Week.

THE HOLY GHOST HONORING THE LAW.

August 13.

AND he that is eight days old shall be circumcised among you, every man-child in your generations. *Gen.* xvii. 12.

August 14.

And my covenant shall be in your flesh for an everlasting covenant. *Gen.* xvii. 13.

August 15.

And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before He was conceived in the womb. *Luke* ii. 21.

August 16.

And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord. *Luke* ii. 22.

August 17.

And behold there was a man in Jerusalem whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. *Luke* ii. 25.

And he came by the Spirit into the temple. *Luke* ii. 27.

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August 18.

For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin (or by a sacrifice for sin, margin) condemned sin in the flesh. *Rom.* viii. 3.

August 19.

Though He were a Son, yet learned He obedience by the things which He suffered. *Heb.* v. 8.

UNDER the Law of Moses there is demanded of Jewish parents two observances relating to the setting apart, or dedicating their children to God, as a token of the covenant which God made with Abraham, and, through him, with his posterity. He instituted the rite of circumcision as a token or sign of the covenant. This seal was to be affixed to the male infant on the eighth day from its birth. And on the fortieth day from the birth of a man-child, the mother was required to bring it, with an offering, to the Temple, or Tabernacle, which the priest was to offer as an atonement. *Lev.* xii. 2–4.

It was in obedience to these requirements, and under the guidance of the Spirit, that Joseph and Mary presented the infant Saviour to be circumcised on the eighth day from his birth; and on the

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fortieth day they brought Him to Jerusalem to present him to the Lord.

But Joseph and Mary were not alone in this holy work. The Holy Spirit had taught a good old man by the name of Simeon, who was waiting for "the consolation of Israel;" and by the Spirit he was led to the Temple, to see and to own the infant Jesus as the promised Saviour. And so, an aged prophetess, named Anna, renowned for her devotions and holiness of life, was also led at the same time to the Temple to give thanks unto the Lord, and to proclaim the Saviour's advent to those who were looking for redemption.

Thus in the circumcision of Jesus, and in his presentation in the Temple, the Holy Ghost gave honor to the Law, and also in connection with the teachings of the Gospel, left us lessons which ought not to be neglected, or falsely interpreted.

Among these lessons we learn: —

I. That the first Adam, as our representative, broke the Law, and that we, inheriting his fallen nature, are also transgressors; but that Jesus, as the second Adam, fulfilled the Law for his people, and they may be restored through Him.

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II. That in obeying the law of circumcision, the Saviour was declared to be the Son of Abraham; that He took upon Him our flesh, and that He was truly man, as well as "God manifest in the flesh."

III. That Jesus did not undergo a spiritual or moral change in this rite. He was perfectly holy, and needed no such change. Circumcision was a *sign* of this purity. In his case, as in that of adult believers in baptism, the sign is the sequence of that which is signified.

IV. Jesus by this rite was put in covenant relation, as a member of the Jewish Church. This was necessary in order to his admission to any synagogue or temple, and to the prosecution of his ministry. He fulfilled the Law from love to his people.

V. What his people need, and shall all have, is the true circumcision of the Spirit, the cutting off of all that is defiling, and this from a sense of the wondrous love of Christ for them, which sense is itself a covenant work of the Spirit.

VI. As the Saviour was obedient to the Law for us, let us strive to be obedient, loving followers of Him; honoring the law in its leading us to Christ.

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The ancient law departs,
And all its terrors cease;
For JESUS makes with faithful hearts
A covenant of peace.

The Light of light divine,
True brightness undefiled,
He bears for us the shame of sin,
A holy, spotless child.

His infant body now
Begins our pain to feel:
Those precious drops of blood that flow,
For death the victim seal.

To-day the name is thine
At which we bend the knee;
They call thee JESUS, child divine;
Our Jesus deign to be.

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Thirty-fourth Week.

THE HOLY GHOST GUIDED JESUS IN HIS YOUTH.

August 20.

AND it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. *Luke* ii. 15.

August 21.

There came wise men from the East to Jerusalem, saying, Where is He that is born King of the Jews? for we have seen his star in the East, and are come to worship Him. *Matt.* ii. 1, 2.

August 22.

And when they (the wise men) were departed, behold the angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy Him. *Matt.* ii. 13.

August 23.

When Herod was dead, behold an angel of the Lord appeared in a dream to Joseph in Egypt, saying, Arise and take the young child and his mother, and go into the land of Israel. . . . . And he came

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and dwelt in a city called Nazareth. *Matt.* ii. 19, 20, 23.

August 24.

And the child grew and waxed strong in spirit, filled with wisdom; and the grace of God was upon him. *Luke* ii. 40.

August 25.

Now his parents went to Jerusalem every year at the feast of the Passover. And when He was twelve years old they went up to Jerusalem, after the custom of the feast. *Luke* ii. 41, 42.

August 26.

And all that heard Him were astonished at his understanding and answers. *Luke* ii. 47.

And Jesus increased in wisdom and stature (or age, margin), and in favor with God and man. *Luke* ii. 52.

THE Scriptures quoted make known to us about all we know of the life of our blessed Lord, until He entered upon his ministry as the great Prophet sent from God. By his Holy Spirit God made known to the shepherds that the Saviour promised was born. He made known to the wise men from Arabia, or Mesopotamia, by an unmistakable sign, the advent of the promised King. By the secretly mysterious influence of dreams, He sent the wise men home in opposition to Herod's command; and Joseph, with Mary and

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Jesus, to Egypt, thence to Judea, and thence to Nazareth. A decade of years passes, and then we have a glimpse of the grace that was upon Him in his boyhood, when He went with Joseph and Mary to Jerusalem at the Passover. It was then and there He astonished all that heard Him, as He listened to, made inquiries of, and answered the learned men in the Temple, as to the purposes of his Father. Even then, as the Son of God, He must be about his Father's business; although as the Son of Man, He was subject to his earthly guardians.

From his birth He was anointed with the Holy Ghost. *Psa.* ii. 2. God had prepared a body for his Eternal Son. *Heb.* x. 5. The Word was made flesh and dwelt among us, ... full of grace and truth. *John* i. 14. The same grace which dwelt in Him as the only begotten Son of God incorporeally, dwelt in Him after his incarnation. His human nature was not only *negatively* sinless, but it was *positively* full of grace. True this grace was not fully developed during his childhood and early manhood. But it was in Him. It pervaded his whole nature. And, as the

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faculties of his human mind and reasonable soul expanded, so was this grace more and more manifest. Hence the twofold record that the *child* grew and waxed strong in spirit (*Luke* ii. 40), before He went to Jerusalem at the Passover; and that Jesus increased in wisdom after that period. *Luke* ii. 52.

"And yet," to use the language of one whose thoughts I have condensed in the last paragraph, "we can assign no period however early in the life of the incarnate Son, when the words were not true of Him. 'The Father giveth not the Spirit by measure unto Him.' *John* iii. 34. The rod came forth from the stem of Jesse, and the branch grew out of his roots, growing up before Jehovah as a tender plant, and as a root out of a dry ground, and from the very beginning the Spirit of the Lord rested upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord; and (even as He grew in bodily and mental power) made Him of quick understanding in the fear of the Lord. The plant grew up in seclusion, but its virtue could not be hid." *Isa.* xi. 1–3; liii. 2.

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O Holy Lord, content to dwell
In a poor home, a lowly child,
With meek obedience noting well
Each bidding of thy mother mild;

Lead every child that bears thy name
To walk in thy pure upright way,
To shun the paths of sin and shame,
And humbly, like thyself, obey.

Gather thy lambs within thine arm,
And gently in thy bosom bear;
Protect them still from hurt and harm,
And bid them rest forever there.

So shall they, waiting here below,
Like thee, their Lord, a little span,
In wisdom and in stature grow,
And favor both with God and man.

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Thirty-fifth Week.

THE HOLY GHOST ANOINTED JESUS IN HIS BAPTISM.

August 27.

NOW, when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him. *Luke* iii. 21, 22.

August 28.

The kings of the earth set themselves, and the rulers take counsel together, against the Lord (Jehovah), and against his anointed. *Psa.* ii. 2.

August 29.

He (Andrew) first findeth his own brother Simon, and saith unto him, We have found the Messias: which is, being interpreted, the Christ (or the Anointed, margin). *John* i. 41.

August 30.

Thou lovest righteousness, and hatest wickedness: therefore God (or, O God, margin), (Messiah), thy God (Jehovah), hath anointed thee with the oil of gladness above thy fellows. *Psa.* xlv. 7.

August 31.

For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pi-

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late, with the Gentiles, and the children of Israel, were gathered together. *Acts* iv. 27.

September 1.

Unto the Son He saith, ... Thou hast loved righteousness, and hated iniquity: therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. *Heb.* i. 8, 9.

September 2.

Jesus of Nazareth, a man approved of God among you, by miracles, and wonders, and signs, which God did by Him in the midst of you as ye yourselves also know. *Acts* ii. 22.

THE anointing of Jesus Christ by the Holy Spirit, for his mediatorial work, was among the purposes of Jehovah from all eternity. In his human nature, as we have seen, He was set apart, or anointed from the first. "He was conceived by the Holy Ghost." In his boyhood, though subject to Joseph and Mary, He was engaged in the work which his Heavenly Father had given Him to do. And now, before entering upon his public ministry, as the Prophet sent from God, the anointing grace of the Spirit was openly attested, when at his baptism by John, "the heaven was opened and the Holy Ghost descended in a bodily shape like a dove upon Him." *Luke* iii. 22.

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Let us not suppose, however, that any special change took place in the nature or person of our Lord by this act. Baptism, in his case, was a fulfilling of the law of righteousness for us, not for Himself. It was a *sign*, as water baptism now is, of something purer and better: a sign of a preëxisting spiritual presence, or anointing of the Holy Ghost.

The custom of anointing was common among the Jews and other Oriental nations. Kings, priests, and prophets were anointed with oil at their inauguration, or consecration, as indicative of the power already belonging to them, or of their being set apart to the service of God. And even the utensils used in the Temple were thus consecrated. The anointing was only a *sign*, and consequently could not be the thing which it signified.

The anointing of Jesus by Mary, in the house of Simon in Bethany, with costly ointment, was a prefiguring of his death and burial. *Matt.* xxvi. 6–12; *John* xii. 3–8.

And is there not a lesson for the Church in this anointing work of the Holy Ghost? Are there not some Christians who place

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too high an estimate upon the *sign* to the undervaluing of that which it signifies? who attempt to grasp the shadow, and lose the substance?

Water baptism, *e. g.* is a *sign* of regeneration, or the new birth of the Spirit, but it is not the new birth. The Lord's Supper is a *sign*, or showing forth of the sacrifice of the death of Christ, and of the love which Christians ought to have one for another; but it is not a sacrifice. Christ made the *one offering* of Himself on Calvary; and in the Lord's Supper we commemorate that sacrifice. Nor do all who partake of the bread and wine fulfill the great law of love.

While, therefore, the Christian may look for more grace in the devout observance of these sacraments, let him not rest in them as if through them a moral and spiritual change was wrought. This is the work of the Holy Ghost! A man though baptized with water, must be baptized with the Spirit, or he cannot enter the heavenly kingdom. The bread and wine in the Lord's Supper must be received with faith, or they will not strengthen and refresh the soul.

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Let the Christian therefore pray for the anointing of the Holy Spirit in his own experience, that, with Jesus, he may be approved of God, and bless the world.

Now be my heart inspired to sing
The glories of my Saviour King;
JESUS, the Lord, how heavenly fair
His form! how bright his beauties are!

Thy throne, O GOD, forever stands!
Grace is the sceptre in thy hands:
Thy laws and works are just and right;
Justice and grace are thy delight.

GOD, thine own GOD, has richly shed
His oil of gladness on thy head;
And with his sacred SPIRIT blest
His first-born SON above the rest.

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Thirty-sixth Week.

THE HOLY GHOST WAS WITH JESUS IN HIS TEMPTATION.

September 3.

THEN was Jesus led up of the Spirit into the wilderness to be tempted of the devil. *Matt.* iv. 1.

September 4.

And immediately the Spirit driveth Him into the wilderness. And He was there in the wilderness forty days tempted of Satan; and was with the wild beasts; and the angels ministered unto Him. *Mark* i. 12, 13.

September 5.

Now the serpent was more subtile than any beast of the field which the Lord God had made; . . . . and the serpent said unto the woman, Ye shall not surely die. *Gen.* iii. 1–4.

September 6.

And the devil said to Jesus, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve. *Matt.* iv. 9, 10.

September 7.

For in that He Himself hath suffered, being

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tempted, He is able to succor them that are tempted. *Heb.* ii. 18.

September 8.

For we have not a high-priest which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin. *Heb.* iv. 15.

September 9.

And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. *Rev.* xii. 9.

It was immediately after his baptism that Jesus was led up of, or sent forth by, the Holy Spirit into the wilderness of Judea, or of Sinai where Moses and Elijah before Him had fasted forty days and nights, to be tempted of the devil.

Nor was it without a purpose that He was thus led, or driven into this place of seclusion. Anointed by the Holy Ghost with divine power, which was openly attested in his baptism, He went forth to do battle in the great spiritual conflict with "the God of this world." Forty days and nights Satan, as an invisible tempter, tried Him as now He is permitted to try his followers. But, as we infer from the lan-

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guage of the record, at the end of the forty days Satan assumed a visible form, perhaps as an angel of light, and by the promise of giving to Christ the kingdoms of the world (of which he is in a subordinate sense the ruler), he would persuade Him to tempt God, by acknowledging his authority.

But Jesus resisted every temptation. Thrice was He beset with all the cunning of the great Adversary; and thrice by the Word of God, as the wielded sword of the Spirit, was he repulsed. "It is written;" was the shield which warded off the poisoned arrors of distrust, of presumption, and of ambition.

Satan had successfully tempted the "first Adam" in the *garden*, but he was foiled by the "second Adam" in the *wilderness*. And when Jesus triumphantly overcame all the fiery assaults of the Adversary, and said to him: "Get thee hence, Satan:" and when angels came to minister to Him, who can doubt that the richest consolations of the Holy Spirit rested on Him!

And is there not a lesson for the minister of Christ, yea, for all his followers, to be gathered from the record of his temptation?

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He was led by the *Spirit* to endure this great conflict. And if we are the sons of God, then let us not think some strange thing has befallen us if we are tempted. Through tribulation we must enter the kingdom. God permits his children to be tried, and they fall into divers temptations. *Jas.* i. 2. They come in ten thousand shapes, and they come when we are not always prepared to meet them.

What shall we do when tried? Have we so grievously sinned as to restrain prayer because ashamed to bow before Him; or lest we should seem to mock Him? Oh then, let us remember that Jesus was tempted as we are, and that through Him we may, and ought to go boldly unto the throne of grace, resting on the assurance of obtaining mercy, and finding grace to help in our time of need. *Heb.* iv. 15, 16. Let us take the Word of God as our guide, and resist all that is contrary thereto, as did Jesus, by "*It is written;*" "Get thee behind me, Satan!"

Then, in the power of the Spirit, shall we be delivered out of all our trials; we shall be conquerors in the strength of Jesus; for when Satan and his angels are

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cast out, God will give us the Crown of Life. *Rev.* xii. 9; ii. 10.

Forty days and forty nights
Thou wast fasting in the wild;
Forty days and forty nights
Tempted, and yet undefiled.

And if Satan, vexing sore,
Flesh or spirit should assail,
Thou, his Vanquisher before,
Grant we may not faint or fail.

So shall we have peace divine;
Holier gladness ours shall be;
Round us, too, shall angels shine,
Such as ministered to thee.

Keep, O keep us, SAVIOUR dear,
By thy SPIRIT, at thy side;
That with thee we may appear
On the blessed Eastertide.

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Thirty-seventh Week.

THE HOLY GHOST WITH JESUS IN HIS MINISTRY.

September 10.

THE Lord God (Jehovah) hath given me (Messiah) the tongue of the learned, that I should know how to speak a word to him that is weary. *Is.* l. 4.

Come unto me, all ye that labor, and are heavy laden, and I will give you rest. *Matt.* xi. 28.

September 11.

When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. *Is.* lix. 19, 20.

September 12.

And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. *Rom.* xi. 26.

September 13.

And Jesus (after his temptation in the wilderness) returned in the power of the Spirit into Galilee; . . . . and He taught in their synagogues, being glorified of all. *Luke* iv. 14, 15.

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September 14.

And He came to Nazareth, ... and as his custom was (He read and expounded the Scriptures, in the synagogue, on the Sabbath). And all bare Him witness and wondered at the gracious words which proceeded out of his mouth. *Luke* iv. 16–22.

September 15.

And He came down to Capernaum, a city of Galilee, and taught them on the Sabbath days. And they were astonished at his doctrine: for his word was with power. *Luke* iv. 31, 32.

September 16.

Many believed in his name, when they saw the miracles which He did. But Jesus did not commit Himself unto them, because He knew all men, and needed not that any should testify of man: for He knew what was in man. *John* ii. 23–25.

ISAIAH had predicted that the Spirit of Jehovah should rest on the Messiah, as the great Prophet sent from God, and that He should not fail, nor be discouraged in his work until He should establish truth and righteousness in the earth, as the result of his sacrifices. *Is.* xlii. 1–4.

In the sixty-first chapter of the same prophecy, the Messiah Himself is the speaker; and He sets forth the general purposes and results of his personal minis-

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try. The Spirit of God was upon Him to anoint Him as Man to preach the Gospel. *Is.* lxi. 1–3. And to this anointing or consecration He referred, when in the synagogue at Nazareth He told his hearers that the prophecy was fulfilled in Him. *Luke* iv. 16–20.

As the Redeemer promised, He came to proclaim God's willingness to save through Him. He came to call the weary and heavy laden to Him for rest Regardless of his own ease, or even the comforts of life, under the guidance of the Holy Spirit, He was ever ministering to the wants of others ; binding up the broken hearted, proclaiming liberty to the slaves of sin, and opening the prison doors for those long bound. That blessed ministry, though comparatively productive of small results, when reckoned by the number of his real followers before his death, accomplished what God purposed it should. It was the seed from which the after growth sprung up. It was when Jesus was glorified in his Ascension, and the Holy Spirit came to be with the Church, that the result of his earthly ministry was manifest in the conversion of sinners ; and it is in the har-

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vest yet to be garnered, that the final result is to be looked for.

In his ministry He was approved by miracles which God did by Him. *Acts* ii. 22. He was anointed with the Holy Ghost and with power. *Acts* x. 38. Hence He knew all hearts. *John* ii. 23. Hence He taught with authority. *Matt.* vii. 29. Hence He spake as never man spake. *John* vii. 46.

In the ministry of Jesus, therefore, let us recognize the Divine presence of the Father and the Spirit. For it was by the Spirit of God He cast out devils, and did his mighty works. *Matt.* xii. 28.

And let us bear in mind that it is by the same Holy Spirit that the ministers of Christ are now called, and sent forth, and upon his anointing are they dependent for the spiritual results of their prayers and labors. While they plant and water, the increase must come from God.

And let all who are called to labor in the Master's vineyard do their work in humble dependence on the grace of God, but resting in the blessed promise: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also;

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and greater works than these shall he do; because I go unto my Father." *John* xiv. 12.

COME, thou Almighty King,
Help us thy name to sing,
Help us to praise!
Father all glorious,
O'er all victorious,
Come and reign over us,
Ancient of days.

Come, thou incarnate Word,
Gird on thy mighty sword;
Our prayer attend;
Come, and thy people bless,
Come, give thy word success;
Spirit of holiness,
On us descend.

Come, holy Comforter,
Thy sacred witness bear
In this glad hour.
Thou who Almighty art,
Now rule in every heart,
And ne'er from us depart,
Spirit of power.

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Thirty-eighth Week.

THE HOLY GHOST WITH JESUS IN HIS DEATH.

September 17.

SEVENTY weeks are determined upon thy people and upon thy holy city, ... to seal up the vision and prophecy, and to anoint the Most Holy. . . . . And after threescore and two weeks shall Messiah be cut off, but not for Himself. *Daniel* ix. 24, 26.

September 18.

Christ being come an high-priest of good things to come, ... by his own blood He entered in once into the holy place, having obtained eternal redemption for us. *Heb.* ix. 11, 12.

September 19.

And walk in love, as Christ also hath loved us, and hath given Himself for us, an offering and a sacrifice to God, for a sweet smelling savor. *Eph.* v. 2.

September 20.

For by one offering He hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us. *Heb.* x. 14, 15.

September 21.

Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you

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overseers, to feed the Church of God, which He hath purchased with his own blood. *Acts* 20, 28.

September 22.

In whom (Jesus Christ, the Beloved) we have redemption through his blood. *Eph.* i. 7.

September 23.

How much more shall the blood of Christ, who through the Eternal Spirit offered Himself without spot (or fault) to God, purge your conscience from dead works to serve the living God? *Heb.* ix. 14.

At the close of his earthly ministry, as the great Prophet sent from God to make known to the ignorant the way of salvation, our blessed Lord in giving Himself as an atoning sacrifice on the cross of Calvary, was also "a faithful Priest," fulfilling the twofold work as the *offerer*, and as the *sacrifice*. By the one oblation of Himself, He perfected the work of reconciliation between God and man. He made a propitiation for the sins of the whole world. There is now no priesthood, and there needs none, in the Christian Church, to offer sacrifice upon human altars; for God asks no other sacrifice from us than that which flows from loving and believing hearts. We are redeemed with the precious blood of Christ, as of a lamb without blemish and without spot. 1 *Pet.* i. 19.

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But in this atoning work — this mystery, into which angels cannot penetrate (1 *Pet.* i. 12), Jesus was not alone, though the light of his Father's countenance was for a time withdrawn. *Matt.* xxvii. 46. For we read that THROUGH THE ETERNAL SPIRIT He offered Himself without *spot* (or fault) to God. *Heb.* ix. 14. And the Holy Ghost is also said to be a witness of the efficacy of the one offering of the body of Christ, by which they who believe in Him are sanctified. *Heb.* x. 10–15. And the Spirit of Christ having predicted by the Prophets the sufferings of Christ, and the glory that should follow (1 *Pet.* i. 10, 11), was, by his anointing presence, with Him when He made the sacrifice. "He died as He lived, full of the Holy Ghost."

It is indeed revealed to us, that each and all the persons in the Godhead were engaged in this great mystery of redemption. Thus, GOD is said to have purchased the Church *with his own blood.* *Acts* xx. 28. Then, we have *redemption* through the blood of JESUS CHRIST. *Eph.* i. 7.

And through the ETERNAL SPIRIT, Christ offered Himself as the mediator of the New Testament, or Covenant, that they which

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are called might receive the promise of *eternal inheritance. Heb.* ix. 14, 15.

Now what can we gather from these revelations, if not that, in the crucifixion, the *love* and the *power* of GOD, as the *Father*, the *Son*, and the *Holy Ghost*, was manifested? And this exposition is in unison with the declaration that "GOD WAS IN CHRIST RECONCILING THE WORLD UNTO HIMSELF." 2 *Cor.* v. 19.

> Here the whole Deity is known;
> Nor dares a creature guess
> Which of the glories brightest shone,
> The justice, or the grace.

All heaven was in sympathy when the sun was darkened, and the great earthquake rent the veil of the Temple, and shook the earth, and opened the graves of saints. Jesus was upheld in his agony by the Eternal Spirit, when he said, "Father, into thy hands I commend my spirit." *Luke* xxiii. 46. "It is finished." *John* xix. 30.

Hear then, disciple of Jesus, the exhortation of the beloved Apostle when contemplating this wonderful revelation of God's love in sending his Son to be the propitiation for our sins. "Beloved, if God so

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loved us, we ought also to love one another." 1 *John* iv. 9–11.

O LOVE Divine, how sweet thou art!
When shall I find my willing heart
  All taken up by thee?
I thirst, I faint, I die to prove
The greatness of redeeming love,—
  The love of CHRIST to me.

GOD only knows the love of GOD;
Oh that it now were shed abroad
  In this poor, stony heart!
For love I sigh, for love I pine;
This only portion, LORD, be mine—
  Be mine this better part.

Oh that I could forever sit
In transport at my SAVIOUR'S feet!
  Be this my happy choice;
My only care, delight, and bliss,
My joy, my heaven on earth, be this,
  To hear my SAVIOUR'S voice.

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Thirty-ninth Week.

THE HOLY GHOST WITH JESUS IN HIS RESURRECTION.

September 24.

ESUS of Nazareth, whom God hath raised up, having loosed the pains of death: because it was not possible that He should be holden of it. *Acts* ii. 22, 23.

September 25.

And God hath both raised up the Lord, and will also raise up us by his own power. 1 *Cor.* vi. 14.

September 26.

Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. *John* x. 17, 18.

September 27.

Jesus said unto the Jews: Destroy this temple, and in three days I will raise it up. . . . . But He spake of the temple of his body. *John* ii. 19, 21.

September 28.

If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by (or because of) his Spirit that dwelleth in you. *Rom.* viii. 11.

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September 29.

For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit. 1 *Pet.* iii. 18.

September 30.

Until the day in which He was taken up, after that He, through the Holy Ghost, had given commandments unto the Apostles whom He had chosen. *Acts* i. 2.

THE presence and power of God in his divine Unity was manifest in the persons of the eternal Trinity on several marked occasions; as, for example, in the baptism of Jesus by John, where the voice of the Father was heard, and the Holy Ghost descended and rested upon Jesus. *Luke* iii. 22. So, in the death of Christ, "God purchased the Church with his own blood." *Acts* xx. 28. And "through the Eternal Spirit, Christ offered Himself." *Heb.* ix. 14.

This presence and power of the Trinity in unity, is also taught us in the baptismal formula. *Matt.* xxviii. 19. And in the Apostolic benediction. 2 *Cor.* xiii. 14.

In unison with these revelations of the work of God for man, we have in the resurrection of our Lord a manifestation of the perfect unity which subsists in the divine

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operations. As, in his death, Jesus offered Himself to God, through the Eternal Spirit, so in his resurrection, through the same divine power, He took again the life which was sacrificed. (Compare and study the texts preceding.)

"For the righteous Saviour having been "put to death in the flesh" in respect of his human nature, was speedily "quickened or raised from the dead by the power of the Holy Spirit, and thus declared to be the Son of God, as He had avowed He was. The resurrection of Christ is sometimes ascribed to God or the Father, sometimes to Christ Himself and sometimes to the Holy Spirit. This is very easy and natural, if Father, Son, and Spirit are one God: but how can it be explained on any other principle?" (Dr. Scott on 1 *Pet.* iii. 17, 18.)

And so, being raised through this mysterious agency, and ministering to his disciples during the forty days in which He showed Himself alive before He ascended into heaven, we read that HE THROUGH THE HOLY GHOST gave commandments to the Apostles. *Acts* i. 1–3. And consequently, all power being his, we have the great Apostolic commission: "Go teach and

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baptize," and the blessed promise, "Lo, I am with you always." *Matt.* xxviii. 18–20.

Well then might the Apostles go forth, when the same Spirit "endued them with power from on high," preaching "JESUS AND THE RESURRECTION." Well may the disciple of Jesus rejoice in the power of his resurrection. For "God raised Him from the dead." *Acts* xiii. 30. And by the same Almighty power our mortal bodies shall be quickened if his Spirit dwelleth in us. 2 *Cor.* iv. 14.

Such is the blessed hope which is set before the Christian. May it be as an anchor to the soul of every reader, reaching within the veil.

BLEST TRINITY, from mortal sight
Veiled in thine own Eternal Light,
We thee confess, in thee believe,
To thee with loving hearts we cleave.

O FATHER, thou most Holy One!
O GOD of GOD, Eternal SON!
O HOLY GHOST, thou Love Divine!
To join them both is ever thine!

The FATHER is in GOD the SON,
And with the FATHER, He is one,
In both the SPIRIT doth abide,
And with them both is glorified.

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Such as the FATHER, such the SON,
And such the SPIRIT, THREE in ONE;
The Three one perfect verity,
The Three one perfect charity.

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Fortieth Week.

THE HOLY GHOST WITH JESUS IN GLORY.

October 1.

E (the Spirit of Truth) shall glorify me: for He shall receive of mine, and shall show it unto you. *John* xvi. 14.

October 2.

The Spirit also helpeth our infirmities. . . . . And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints, according to the will of God. *Rom.* viii. 26, 27.

October 3.

Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. *Rom.* viii. 34.

October 4.

Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them. *Psa.* lxviii. 18.

October 5.

Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore He saith, when He ascended up on high, He led cap-

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tivity captive, and gave gifts unto men. *Eph.* iv. 7, 8.

October 6.

Thy throne, O God (Messiah), is for ever and ever; the sceptre of thy kingdom is a right sceptre. *Psa.* xlv. 6.

October 7.

Thou hast put all things in subjection under his feet. *Heb.* ii. 8.

He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them. *Heb.* vii. 25.

Our blessed Lord finished the work of atonement on Calvary. He rose from the dead in proof of his Messiahship. And He ascended into heaven to exercise for man his office of intercessor. He led captivity captive, and He received, so that He might disperse, the richest gifts of God's grace, through the Holy Ghost, not only to his people, but to his enemies.

During his earthly ministry, He cried, "If any man thirst, let him come unto me, and drink." *John* vii. 37. But the invitation had more special reference to the dispensation of the Spirit after his ascension, than to the time when spoken. For He spake of the Spirit which they that believe on Him *should* receive, on and after Pente-

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cost. *John* vii. 39. And it was in order to the effusion of the Holy Spirit that it was expedient, yea, essential, that Jesus should return to heaven, to send the Comforter from heaven. *John* xvi. 7.

The work of Christ, as man, in his glorified human nature at the right hand of the Father, is that of an Advocate, a Mediator, an Intercessor. The work of the Holy Spirit on earth is to receive from the fullness of Christ, and to reveal his glory to us. *John* xvi. 14. For spiritual things are spiritually discerned. The Holy Spirit is with Jesus in heaven; and Jesus sends the Holy Spirit to strive with the world, and to convert and sanctify his people. Jesus, as the Messiah, now reigns on his Mediatorial throne, anticipatory of his reign, according to the promise of Gabriel, on the throne of David at his second coming. *Luke* i. 32. For his throne is forever. *Heb.* i. 8. He shall have the heathen for his inheritance; the earth for his possession. *Psa.* ii. 7, 8.

Now the union and communion between Jesus and his disciples, is through the Holy Ghost. It is through the Holy Ghost as Omnipresent — which in the flesh Jesus

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could not be — that He fulfills the promise, "Lo, I am with you always," and thus He disperses the gifts He receives for men.

And so in all the history of Jesus, as the Son of man, from his birth in Bethlehem to his glory in heaven, we see how God anointed Him with the Holy Ghost, and with power. Oh! that the same divine agent may anoint the writer and the reader to know more and more of Christ, and of the great salvation which is in Him. So shall we be prepared to lift up our heads with rejoicing, when from heaven He shall come to gather his saints, and to receive his kingdom.

RULER of the hosts of light,
Death hath yielded to thy might;
And thy blood hath marked a road
Which will lead us back to God.

From thy dwelling-place above,
From thy Father's throne of love,
With thy look of mercy bless
Those without thee comfortless.

Now in glory thou dost reign,
Won by all thy toil and pain;
Thence the promised Spirit send.
While our prayers to thee ascend.

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Jesus, praise to thee be given,
With the Father high in heaven;
Holy Spirit, praise to thee,
Now and through eternity.

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Forty-first Week.

THE HOLY GHOST GUIDED THE APOSTLES

October 8.

ALL things that the Father hath are mine: therefore said I, that He shall take of mine, and shall show it unto you. *John* xvi. 15.

October 9.

Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth, rise up and walk. *Acts* iii. 6.

October 10.

Then Peter, filled with the Holy Ghost, said, ... Be it known unto you all; and to all the people of Israel, that by the name of Jesus Christ whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole. *Acts* iv. 8–10.

October 11.

They marveled; and took knowledge of them (Peter and John), that they had been with Jesus. *Acts* iv. 13.

October 12.

Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. *Acts* vi. 3.

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October 13.

He (Saul) is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel. *Acts* ix. 15.

October 14.

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, He may give it you. *John* xv. 16.

Among the links in the golden chain let down from heaven to draw us thither, is the aid given by the Holy Spirit to the Apostles on and after Pentecost.

Their Lord and Master had promised that the Father would send the Comforter to be with them, to bring his instructions to their remembrance, and to guide them into all truth. *John* xvi. 13. Nor was this promise void. The precious gifts imparted to them by the Holy Spirit were received from Him. *John* xvi. 15. The Comforter came and wrought a wonderful change in their minds. Before, they were timid, self-distrustful, and disconsolate, but receiving the baptism of the Spirit they were bold, courageous, and full of hope. They went forth preaching the word with such zeal and success as to give evidence

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of their fellowship with Jesus, through the mighty power of the Holy Ghost.

They realized that their ascended Lord knew their wants, and how to supply them, and they felt the force of his declaration, "It is expedient for you that I go away." *John* xvi. 7.

They saw, as we now see, that the departure of Jesus was a blessing — that what at the time seemed so great a loss, even to the burial of their hope in Him as the Messiah, was for the highest good of themselves personally, and also of the Church in all coming time. For in the spiritual presence of the Divine Spirit, God comes nearer to men than He did in the personal presence of Jesus. In the one case it was a local influence. The Saviour as incarnate, could not be in different places at the same time. In the other, the Omnipresent power of the Spirit is given to every one to profit withal; for no man can say that Jesus is the Lord, but by the Holy Ghost. 1 *Cor.* xii. 4–7.

Thus by the Spirit Jesus comes to each and to all to whom the Gospel is preached, or his Word is known. He manifests Himself to those who love Him, and with the

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Father makes his abode with them. *John* xiv. 23. For it is the Spirit of the Father and the Son who, through the writings of the Apostles, now teaches the Church whatever is true.

It is the Spirit who glorifies Christ in the continuous and progressive work of showing to the human mind the way of salvation, as depending upon the atonement, the intercession, and the power of Christ.

While, therefore, we recognize the work of the Spirit in guiding the Apostles commissioned and sent by Jesus, let it be our earnest supplication for ourselves, and for all the professed followers of the Saviour, that the same Divine Comforter may fill our souls with his blessed presence, use us as instruments for his glory, and bring us to the heavenly kingdom.

The eternal gifts of CHRIST the King,
The Apostle's glory, let us sing;
And all, with hearts of gladness, raise
Due hymns of thankful love and praise.

Theirs is the steadfast faith of saints,
And hope that never yields nor faints,
And love of CHRIST in perfect glow,
That lays the prince of this world low.

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In them the FATHER's glory shone,
In them the will of GOD the SON,
In them exults the HOLY GHOST,
Through them rejoice the heavenly host.

To thee, Redeemer, now we cry,
That thou wouldst join to them on high
Thy servants, who this grace implore,
For ever and for evermore. Amen.

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Forty-second Week.

THE HOLY GHOST SENDS FORTH MINISTERS.

October 15.

AND God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers. 1 *Cor.* xii. 28.

October 16.

And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. *Eph.* iv. 11, 12.

October 17.

As they (certain prophets and teachers) ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. . . . . So they being sent forth by the Holy Ghost, departed unto Seleucia. *Acts* xiii. 2, 4.

October 18.

They chose Stephen, a man full of faith and of the Holy Ghost, and Philip (and others), whom they set before the Apostles, and when they had prayed, they laid their hands on them. *Acts* vi. 5, 6.

October 19.

The Spirit said unto Peter, Behold, three men seek thee. *Acts* x. 19.

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And the Spirit bade me go with them, nothing doubting. *Acts* xi. 12.

October 20.

A Jew, named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus. This man was instructed in the way of the Lord: and being fervent in the Spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. *Acts* xviii. 24, 25.

October 21.

Aquila and Priscilla salute you much in the Lord, with the Church that is in their house. 1 *Cor.* xvi. 19.

As in all the works of God there is unity in diversity, so in the calling and sending forth of ministers and stewards of the Gospel. The ministry is ordained of God. He is the sender forth of faithful men, and He giveth the increase. But the three persons in the Trinity are each (in the Scriptures above quoted) spoken of as separating and sending different orders of persons to do the work of preaching the Gospel. There is unity in diversity, in the agency sending; and there is unity in diversity in the instruments employed.

Our blessed Lord having been exalted to the glory of his mediatorial throne, in uni-

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son with the Father, sent the Holy Spirit on the Apostles He had before chosen, that, through them, his Church might be established, and its government regulated.

He also qualified and sent forth prophets and evangelists, and pastors and teachers, to carry on the work of the ministry as instruments in the conversion of men, and for the perfecting of the converted in knowledge and holiness. And this ministry was designed for the edifying of the "Body of Christ" — the Church — so that his people should be *united* and *built up* into the fullness of the Christian stature. *Eph.* iv. 11–13.

In this diversity of Christian teachers, moreover, is included not only those set apart by the laying on of the hands of the Apostles, and prayer; but of men and women like Apollos, Aquila, and his wife Priscilla, sent forth by the Holy Ghost, whose ministry was owned by the Apostles, and blessed of God.

Indeed, when we carefully study the New Testament, and find that no special form of church government, or of ordination, is left for the guidance of the Church — for the fact that so many different opinions and forms are held by men equally learned and

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good, and that God blesses the ministry of each, is an evidence that no one can claim an infallible interpretation for themselves — it seems very strange there are so many who lay so great stress upon a ceremonial not essential to salvation.

How much better if all who love the Saviour would rejoice together in the essential truths in which they agree, and would cultivate the spirit of charity in these non-essentials, which are the prolific source of division among those who in heart are one.

When John said to Jesus, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us: Jesus said, Forbid him not: for he that is not against us, is for us. *Luke* ix. 49, 50.

And even under the Law, when Joshua requested Moses to forbid Eldad and Medad, upon whom the Spirit rested, from prophesying, he said, "Enviest them for my sake? Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them." *Num.* xi. 27–29.

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O GUARDIAN of the Church divine,
The sevenfold gifts of grace are thine,
And kindled by thy hidden fires
The soul to highest aims aspires.

SPIRIT of TRUTH, on us bestow
The faith in all its power to know;
That with the saints of ages gone
And those to come, we may be one.

Protect thy Church from every foe,
And peace, the fruit of love, bestow;
Convert the world, make all confess
The glories of thy righteousness.

All praise to GOD, the FATHER be,
All praise Eternal SON, to thee,
When with the SPIRIT we adore,
For ever and for evermore.

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Forty-third Week.

THE HOLY GHOST GIVES EFFICACY TO THE WORD.

October 22.

FOR the promise (of the Holy Ghost) is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. *Acts* ii. 38, 39.

October 23.

Then they that gladly received his word, were baptized: and the same day there were added unto them about three thousand souls. *Acts* ii. 41.

And the Lord added to the Church daily such as should be saved. *Acts* ii. 47.

October 24.

And Jesus said, Go ye into all the world, and preach the Gospel to every creature. . . . . And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. *Mark* xvi. 15, 20.

October 25.

And the word of God increased, and the number of disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. *Acts* vi. 7.

October 26.

For he (Barnabas) was a good man, and full of

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the Holy Ghost, and of faith: and much people was added unto the Lord. *Acts* xi. 24.

October 27.

And God, which knoweth the hearts, bear them (the Gentiles) witness, giving them the Holy Ghost, even as He did unto us (the Jews). *Acts* xv. 8.

October 28.

I (Paul) have planted, Apollos watered: but God gave the increase. So then neither is he that planteth anything, neither he that watereth, but God that giveth the increase. 1 *Cor.* iii. 6, 7.

THE preaching of the Gospel has been called "The right hand of the Spirit in wielding the sword of the Word." It is the same holy Spirit which inspired the Prophets, under the old Testament dispensation — which taught and sent forth the Baptist as the forerunner of Jesus — which, in the preaching of Jesus, prepared his disciples, after his resurrection, to receive Him as the Messiah which gave power to the Word as they ministered it and which now blesses the same truths they uttered, when read and heard by the prayerful seeker after truth.

As the Holy Ghost inspired the ancient prophets to reveal the mind of God, and taught the Apostles all things God thought

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necessary to make known to the world of the teachings of Jesus, it is reasonable to suppose, yea, it is certain, that He will not suffer this revelation to be lost.

Sinners are begotten again by the WORD OF TRUTH as the instrumentality. It is the TRUTH, through which the soul is turned from sin, and grows in holiness. God never saves men by error. We are "born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." 1 *Pet.* i. 23.

Now, the preaching which saves, deals with truth. Profitable preaching, laying hold of all the counsel of God, rightly divides the word of truth. It holds up the love of God to man, as seen in the *suffering* Saviour, as a sacrifice for sin, and in offering pardon and salvation to every one that believeth in Him. And from this central truth radiates all other gospel truth.

Still the truth may be faithfully preached, and prove only a savor of death. The good seed may be sown broadcast and yet so choked by the cares and pleasures and riches of time, as to bring forth no fruit for eternity

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Hence we are to bear in mind that the efficacy of the most faithful and earnest presentation of gospel truth depends, not upon the learning or eloquence of the preacher, but upon the Spirit of God, who, acting upon the mind, so enlightens it, that the hearer or reader discerns the meaning, and rests in the power of truth.

Such is the lesson we gather from the uniform history of the Church in the Acts of the Apostles, a book which, as has been said, might be called "The gospel of the Spirit," or "The work of the Holy Spirit."

And so, although the Apostles were full of the Holy Ghost and faith, yet, with Paul, their uniform testimony is, "Neither is he that planteth or watereth anything, but God that giveth the increase.

While therefore ministers of the Gospel should earnestly seek and pray for the guidance of the Holy Spirit to lead them into all truth, Christians ought as earnestly to pray for ministers that they may so teach, in humble dependence upon the Spirit, that the Word of the Lord may have free course and be glorified. 2 *Thess.* iii. 1.

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There is a Book, who runs may read,
Which heavenly truth imparts,
And all the lore its scholars need,
Pure eyes and Christian hearts.

The works of God above, below,
Within us and around,
Are pages in that Book to show
How God Himself is found.

. . . . . .

One Name above all glorious names,
With its ten thousand tongues
The everlasting sea proclaims,
Echoing angelic songs.

The raging fire, the waving wind,
Thy boundless power display;
But in the gentle breeze we find
Thy SPIRIT'S viewless way.

Thou who hast given me eyes to see,
And love this sight so fair,
Give me a heart to find out thee,
And read thee everywhere.

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Forty-fourth Week.

THE HOLY GHOST GUIDES AND GOVERNS THE CHURCH.

October 29.

AND He is the head of the body, the Church: who is the beginning, the first-born from the dead: that in all things (or among all) He might have the preëminence. *Col.* i. 18.

October 30.

In whom (Christ) we also (the saints) have obtained an inheritance. *Eph.* i. 11.

And (God the Father) hath put all things under his (Christ's) feet, and gave Him to be the head over all to the Church, which is his body, the fullness of Him that filleth all in all. *Eph.* i. 22, 23.

October 31.

(Jesus), being assembled together with them (the Apostles) commanded them that they should not depart from Jerusalem, but wait for the promise of the Father (the baptism of the Holy Spirit) which, saith He, ye have heard of me. *Acts* i. 4.

November 1.

(Paul and Timothy) were forbidden of the Holy Ghost to preach the Word in Asia. After they were come to Mysia, they assayed to go into Bythynia; but the Spirit suffered them not. *Acts* xvi. 6, 7.

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November 2.

I (Paul) go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying, that bonds of afflictions abide (or wait for) me. *Acts* xx. 22, 23.

November 3.

Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man (Paul) that owneth this girdle, and shall deliver him into the hands of the Gentiles. *Acts* xxi. 11.

November 4.

He that hath an ear, let him hear what the Spirit saith unto the churches. *Rev.* iii. 22.

THE Church Universal, the company of all true believers, "the saints and faithful brethren in Christ" (*Col.* i. 2), is "the body of Christ." Or, "the holy Catholic Church," is "the communion of saints." Christ is the head. They who are born again of the Holy Spirit, are the members. *Eph.* iv. 15. Or, Christ is the corner-stone, and Christians are builded together on this corner-stone for a habitation of God through the Spirit. *Eph.* ii. 21, 22.

The Church, which the Holy Ghost guides and governs, is, in its essence, a spiritual and invisible society. It is not the Church of Rome, or the Greek Church,

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or any one, or all of the many so-called Protestant churches, though it no doubt includes persons belonging to each of these branches of the visible Church. The one Catholic and Apostolic Church is beyond measure more comprehensive than any fractional part of it can be.

God's promises to be with his Church, and that the powers of the world, and of hell shall not prevail against it, are not made to any *visible* organized body, called a church, as the Church of England, or the Church of Scotland, or the Churches of America, but to faithful men; to true believers in, and followers of the Lord Jesus Christ; to men "born of God." This is evident if we remember the history of the seven churches of Asia Minor. They were Apostolic in their origin, doctrine, and government, and yet God removed their candlestick, their light grew dim, and was put out.

"The Church of God which He hath purchased with his own blood" (*Acts* xx. 28), is not a mere visible human society. It is composed of living members. One by one God has called, and taken them out of the world; and, by his Spirit, He dwells in them,

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and they in Him. Hence the language of St. Paul to the Corinthians, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1 *Cor.* iii. 16. "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" 1 *Cor.* vi. 19.

In this aspect how strong is the argument for Christian unity and Christian love, among all who are born again of the Holy Ghost, and who desire the coming and glory of Christ's kingdom.

Would that all Christians were not only earnest and persevering in prayer, but willing, if need be, to give up some unessential usage or doctrine, that the time may be hastened when the desire of the Saviour shall be fulfilled, that all his disciples may be one, and that the world may believe. *John* xvii. 21.

The Church's one foundation
Is JESUS CHRIST her LORD;
She is his new creation
By the SPIRIT and the Word.
From heaven He came and sought her
To be his holy Bride;
With his own blood He bought her,
And for her life He died.

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Elect from every nation,
  Yet one o'er all the earth,
Her charter of salvation
  One LORD, one faith, one birth.
One holy name she blesses,
  Partakes one holy food,
And to one hope she presses,
  With every grace endued.

Mid toil and tribulation,
  And tumult of her war,
She waits the consummation
  Of peace for evermore;
Till, with the vision glorious,
  Her loving eyes are blest,
And the great Church victorious,
  Shall be the Church at rest.

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Forty-fifth Week.

THE HOLY GHOST COMFORTS AND BUILDS UP THE CHURCH.

November 5.

COMFORT ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned. *Isa.* xl. 1, 2.

November 6.

The redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head; they shall obtain gladness and joy; and sorrow and mourning shall flee away. *Isa.* li. 11.

November 7.

The Spirit of the Lord God is upon me (Christ) . . . . to give unto them that mourn in Zion beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. *Isa.* lxi. 1, 3.

November 8.

The Lord doth build up Jerusalem; He gathereth together the outcasts of Israel. *Ps.* cxlvii. 2.

When the Lord shall build up Zion, He shall appear in his glory. *Ps.* cii. 16.

November 9.

And he (Paul) went through Syria and Cilicia confirming the churches. . . . . And so were the

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churches established in the faith, and increased in number daily. *Acts* xv. 41 ; xvi. 5.

November 10.

Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified: and walking in the fear of the Lord, and in the comfort of the Holy Ghost were multiplied. *Acts* ix. 31.

November 11.

The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. *Rev.* xxii. 17.

THE true Church of God as including those, and only those, who have been taken out of the world, by being born again of the Spirit, is, as seen by his Omniscient eye, perfect in its materials, its proportions, its unity. "The Spirit divideth to every man severally as he will." 1 *Cor.* xii. 11.

But as men with the eye of sense take a partial view of what they call the Church, it seems to be composed of those whose opinions are diverse and conflicting, as rent by schisms, and kept from union by essential differences.

This antagonism between the judgment of God and men arises from misapprehension of the nature of the true Church of God. Men look at the professors of Chris-

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tianity and forget the distinction which exists between the Church as a visible society, containing the bad as well as the good, and the Church mystical, or supernatural, which is composed only of those who are born again of the Holy Ghost and are thus made the children of God by adoption; heirs of God, and joint heirs with Christ, to a heavenly inheritance.

Now it is not the visible society, or corporation, but the invisible and spiritual body which is built up and comforted of God. It is to Christ's true disciples that the promises pertain, and not merely to those who have been baptized in his name. The human organization, which is designed for the extension of Christ's kingdom, is doubtless blessed of God, but it is a great hinderance to the progress of the Gospel when the visible and human is substituted for, or in any measure hides the invisible and spiritual.

The Church which the Holy Ghost comforts and builds up, is not a structure of man's devising. It is not to be confounded with the grand cathedral, or the modest chapel. It is not a corporation. It is not even an assembly of professed wor-

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shippers, but it is "God's faithful people." And this people are separately called, and justified, and sanctified, and built up, and comforted by the power of the Holy Ghost enlightening their minds, and drawing them heavenward.

Let us not forget, then, in our estimate of character, that in the *visible* Church,

"The wheat and tares together grow."

Let us remember, too, that within the churches of various names are to be found for the most part "the saints and faithful brethren who are in Christ;" that God is now building up this spiritual temple, and that all the promises of its glorious completion are to be consummated when the Lord Jesus shall come again in his glory. *Ps.* cii. 16.

GOD of all consolation,
The HOLY GHOST thou art;
Thy secret inspiration
Hath told it to my heart;
The blessing I inherit,
Through JESUS' prayer bestowed,
The COMFORTER, the SPIRIT,
The true eternal GOD.

With GOD the SON and SAVIOUR,
With GOD the FATHER one,
The tokens of His favor
Are now to man made known;

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An antepast of heaven
Thou dost in me reveal,
Attest my sins forgiven,
And my salvation seal.

Th' indubitable witness
Of thy own Deity,
Thou giv'st my soul its fitness
Thy glorious face to see;
Thy comforts, gifts, and graces,
My largest thoughts transcend,
And challenge endless praises,
When faith in sight shall end.

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Forty-sixth Week.

THE HOLY GHOST RELEASES FROM CEREMONIALS.

November 12.

THESE words (the moral law) the Lord spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more. *Deut.* v. 22.

November 13.

It (the law) was added (to the Abrahamic covenant) because of transgressions, till the seed (Christ) should come to whom the promise was made. *Gal.* iii. 19.

November 14.

Let no man therefore judge you in meat, or in drink (for eating and drinking) or in respect of an holy day, or of the new moon, or of the sabbath; which are a shadow of things to come; but the body is of Christ. *Col.* ii. 16, 17.

November 15.

It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication. *Acts* xv. 28, 29.

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November 16.

The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present. *Heb.* ix. 8, 9.

November 17.

Then said He, Lo, I come to do thy will, O God. He taketh away the first (the sacrifices under the law) that He may establish the second (the one expiation) of the body of Jesus Christ once for all. *Heb.* x. 9, 10.

November 18.

Having therefore, brethren, boldness (or liberty) to enter into the holiest by the blood of Jesus, ... let us draw near with a true heart in full assurance of faith. *Heb.* x. 19, 22.

UNDER the dispensation of the Holy Ghost, the types and shadows of preceding centuries which pointed forward to one who should come and make an efficacious offering for sin, are no longer necessary.

When God called Abraham and covenanted with him, the seed promised was Christ. *Gal.* iii. 16. Four hundred and thirty years after this, because of Israel's transgressions, the moral law of the ten commandments was promulgated from Sinai. *Deut.* v. 22.

Then, still further to keep his people from idolatry, God added the ceremonial

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law to the moral, as the moral had been to the covenant made with Abraham. *Gal.* iii. 19.

The moral law is of universal and eternal obligation. The ceremonial law is not obligatory under the Christian Dispensation. For this law was only a shadowing forth of better things under the Gospel. *Heb.* x. 1. And yet there are in portions of the Chrstian Church those who approximate to some of the ceremonials, and are influenced by opinions which belong to Judaism. There are some who teach that there is a sacrificing priesthood in the Christian ministry; who call and regard the communion table an altar; and the bread and wine, when it has been manipulated by priestly hands, and offered with priestly intercession, a true and continued sacrifice of Christ. And as the consequence of this teaching, peculiar habits are introduced which symbolize a continuance of the priestly office.

Now all this is contrary to the teachings of our Saviour and his Apostles. There is nothing in the New Testament which sanctions the notion of a *priesthood*, an *altar* or a *sacrifice* in the Christian Church. Every believer may offer the sacrifice of

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prayer and praise; and in this sense the head of every Christian family may be a priest in his own house; but when our blessed Saviour as the sacrificer and the offering gave Himself for us, all the sacrifices of Judaism, which were nothing but types of his one offering of Himself, were done away.

We may find in Saul of Tarsus, the bigoted Pharisee, as changed by the grace of God into Paul the chosen Apostle to the Gentiles, an illustration or type of the change which the sinner undergoes when, from a blind reliance on himself, or the law of works, he is, by the Spirit, made a new man in Christ.

The change wrought in Saul led him to trust only in Christ as his Saviour. He renounced the law and all its ceremonials as utterly useless as the way of salvation. Christ and Christ crucified was his only hope.

So let it be with us. He is our great High-priest who ever liveth in heaven to intercede for us, and therefore let us not try to get to heaven by the observance of days and fastings and ritual observances, but by personal consecration and union with Jesus, the only Saviour of the lost.

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Not all the outward forms on earth,
  Nor rites that GOD has given,
Nor will of man, nor blood, nor birth,
  Can raise a soul to heaven.

The sovereign will of GOD alone
  Creates us heirs of grace;
Born in the image of his SON,
  A new, peculiar race.

The SPIRIT like some heavenly wind,
  Blows on the sons of flesh,
New-models all the carnal mind,
  And forms the man afresh.

Our quickened souls awake and rise
  From their long sleep of death;
On heavenly things we fix our eyes,
  And praise employs our breath.

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Forty-seventh Week.

THE HOLY GHOST THE REGENERATOR.

November 19.

(John) indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: He shall baptize you with the Holy Ghost, and with fire. *Luke* iii. 16.

November 20.

Jesus said, Except a man be born again (from above, margin), he cannot see the kingdom of God. *John* iii. 3.

Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. *John* iii 5.

November 21.

Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. 1 *Pet.* i. 23.

November 22.

The sons of God were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. *John* i. 12, 13.

November 23.

Of his own will begat He us with the word of truth, that we should be a kind of first-fruits of his creatures. *James* i. 18.

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November 24.

Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. 1 *Cor.* vii. 19.

For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. *Gal.* vi. 15.

November 25.

Where (in Christ) there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all. *Col.* iii. 11.

In comparing the texts above quoted, who can fail to observe the importance which is given to the regeneration of the soul by the Holy Spirit, and the non-importance to the outward ordinance, which represents the inward purifying.

John baptized with water.

Jesus baptized with the Holy Ghost.

Under the law there were "divers washings and carnal ordinances." *Heb.* ix. 10. The Jews admitted proselytes from heathenism to Judaism, by circumcision and baptism. Their zeal in making converts to the ceremonials of their religion without caring for the purification of the heart, was often rebuked by our Saviour. *Matt.* xxiii. 15; *Rom.* ii. 28, 29.

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There was also the washing, or baptism, of various vessels to denote their separation for holy purposes, and the necessity of spiritual purification.

Nicodemus, as a member of, and a teacher in the Jewish Church, was not ignorant of these customs when he came to Jesus to learn of Him, but he did not understand the spiritual import of the ceremonies.

Hence the language of our Saviour to him, "Except a man be born from above — born of water, and of the Spirit, he cannot enter into the kingdom of God."

Now in the light of the Jewish ritual and of the blindness of Nicodemus to spiritual things, we understand our Saviour as saying to him: *Except you have the baptism of the Holy Spirit*, your water baptism will not gain your admittance to heaven. Born of the flesh, you must be born again of the Spirit. The outward washing with water is the *sign* of your regeneration. The baptism of the Spirit is essential. The baptism by water is a confession of your need of the inward purification.

From this stand-point, look at the following Scriptures of the New Testament, as to the relative importance given to the *sign*, and to that *which is signified.*

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1. Jesus did not baptize with water. *John* iv. 2.

2. Jesus did baptize with the Holy Ghost. *Acts.* i. 5 ; ii. 4.

3. Paul was sent, not to *baptize*, but *preach.* 1 *Cor.* i. 17.

4. The Truth, not Baptism, is the means of conversion, or regeneration. *James* i. 18.

5. The outward sign, whether circumcision or water baptism, is of itself nothing. It is the inward Spirit which God regards. *Gal.* iv. 15 ; *Rom.* ii. 25–29.

6. "There is one baptism for the remission of sins." "There is one Lord, one faith, one baptism." *Eph.* iv. 5. And this is the baptism of the Holy Spirit, the spiritual, essential change, of which water is the sign.

We may learn from these Scriptures the preciousness of that great work which is wrought by the Holy Ghost when He turns us from sin to holiness, and makes us new creatures in Christ Jesus.

And we may rejoice in hope, that the same Divine Spirit who hath begun the work in the believer will perfect it until the day when the Son of man shall be revealed.

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One sole baptismal sign,
  One LORD, below, above,
One faith, one hope divine,
  One only watchword — Love!
From many temples though it rise,
One song ascendeth to the skies.

Our sacrifice is one;
  One Priest before the throne;
The slain, the risen SON,
  Redeemer, LORD, alone!
And sighs from contrite hearts that spring,
Our chief, our choicest offering.

Head of thy Church beneath!
  The catholic, the true,
On all her members breathe,
  Her broken frame renew!
Then shall thy perfect will be done,
When Christians love and live as one.

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Forty-eighth Week.

THE HOLY GHOST MAY BE RESISTED.

November 26.

BUT they rebelled, and vexed his Holy Spirit: therefore He was turned to be their enemy, and He fought against them. *Isa.* lxiii. 10.

November 27.

Ye stiff-necked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. *Acts* vii. 51.

November 28.

And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. *Eph.* iv. 39.

November 29.

Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his Spirit by the former prophets: therefore came a great wrath from the Lord of hosts. *Zech.* vii. 12.

November 30.

Whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. *Matt.* xii. 32.

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December 1.

What concord hath Christ with Belial? or what part hath he that believeth with an infidel? 2 *Cor.* vi. 15.

December 2.

There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin: and there is a sin not unto death. 1 *John* v. 16, 17.

THE power of choosing and refusing involves the freedom of the will. Many have found a difficulty in reconciling God's sovereignty with man's free agency. Under the guidance of mere human reason, they have an impression that both cannot be true, while they learn that both are set forth in the Bible as facts. They find that God as a Sovereign, and as the Father of all, by his Spirit, works in us to will and to do of his good pleasure; and therefore He calls upon us to exercise the power He has given us, by coöperating with Him, in working out our own salvation. *Phil.* ii. 12, 13.

In a word, God gives us the power of putting the soul in unison with Him; and we have the power of resisting the kindly drawings of the Holy Spirit.

God is a Sovereign! man is free! Both

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statements are true. Both are in unison with Christian experience. The fact is all important. The philosophy is not so.

Now we find that it is the office of the Holy Ghost to convince the world of sin, of righteousness, and of judgment (*John* xvi. 8–11); but men resist their convictions.

The "god of this world" blinds the mind, and hardens the heart to the motions of the Divine Spirit. Was the soul opened to these holy influences, were these Divine monitions cherished; was there a sincere desire for heavenly wisdom; did the earnest prayer go forth, Oh take not thy Holy Spirit from me, — how different would be the result in ten thousands of cases from what it now is.

For how many now, as under the Law, harden their hearts, and resist the Holy Spirit by their continuance in unbelief, notwithstanding the gracious influences by which God would save them.

Should any reader of these pages be of the number, oh let him hear, and heed the warning: "As the Holy Ghost saith, To-day if ye will hear his voice, harden not your hearts." *Heb.* iii. 7, 8. Cherish all holy influences. Coöperate with the Holy

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Spirit for your highest good; and He will guide you to peace and joy here, and to glory hereafter.

And should any professing to be a Christian be led to meditate upon his own position in view of the danger of grieving the Holy Spirit by lukewarmness or worldliness, let him not forget that as the Spirit speaks to the churches, so He speaks to every Christian as a member of the body, to be watchful and faithful unto death.

The true Church of God is an aggregate of units. The Christian is taken out of the world. One by one they who are united to Christ by faith, God called and justified, and sanctified by the Holy Ghost. They heard and obeyed the call, and so God worked in them and with them, as He will with us, if we also are obedient to his voice, and trust in Him.

'Tis GOD the SPIRIT leads
In paths before unknown;
The work to be performed is ours,
The strength is all his own.

Supported by his grace
We still pursue our way;
And hope at last to reach the prize,
Secure in endless day.

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'Tis He that works to will,
'Tis He that works to do ;
His is the power by which we act,
His be the glory too.

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Forty-ninth Week.

THE HOLY GHOST THE AGENT IN REVIVALS.

December 3.

O LORD, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy. *Hab.* iii. 2.

December 4.

Wilt thou not revive us again that thy people may rejoice in thee? *Ps.* lxxxv. 6.

December 5.

Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me. *Ps.* cxxxviii. 7.

December 6.

Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. *Isa.* lvii. 15.

December 7.

I will be as the dew unto Israel. . . . . They shall revive as the corn, and grow (or blossom) as the vine: the scent (or memorial) shall be as the wine of Lebanon. *Hos.* xiv. 5–7.

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December 8.

If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him? *Luke* xi. 13.

December 9.

Oh that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad. *Ps.* xiv. 7.

A REVIVAL of religion is an awakened interest in the great subject of salvation. It is a manifestation, or experience, in larger measure, to the believer, of the power of the Holy Ghost. God, the Spirit, is the almighty agent in the renovation and sanctification of all who are born of God.

But the progress of the Christian life is not uniformly progressive in the soul: nor is the state of the Church, as a body of believers, always alike. It is sometimes depressed, sometimes revived.

It is so in things pertaining to this life. In the arts and sciences there are periods of progress and of decline. And nature is ever presenting illustrations of the same truth.

As we look at the history of the Church, we mark these periods of depression and of

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revival. Under the Old Testament, David, and other of the prophets, mourned when deprived of God's presence, prayed for the quickening power of the Spirit, and rejoiced in the revival of religion.

From the day of Pentecost, and during the lives of the Apostles, there was, in the Christian Church, a simplicity of purpose, and a consecration to God, which, through the anointing agency of the Holy Ghost, led to great results in the conversion of sinners, and the extension of the infant Church.

Then, after centuries of superstition and formalism, God called Luther, and the Continental and English reformers, as instruments in the great revival in the sixteenth century. But the churches again relapsing into formalism, God sent forth his Spirit, and in what is known as the "Great Awakening," which dates from the year 1740, evangelical religion was extensively revived in England and America.

And again, about the beginning of the present century, there was manifest, especially in New England, "one of the most blessed revivals with which the churches have ever been favored."

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Now, in view of the past, as thus briefly sketched, and of the prevailing coldness and worldliness of the great body of those professing to be Christian, and of the infidelity, intemperance, extravagance in living, licentiousness, and irreligion in its many forms, is not the great want of the Church and the world a revival of pure religion? And if so, do we not perceive, — ought we not to feel, — the necessity of lifting up our eyes unto the hills, from whence alone our needed help must come. *Ps.* cxxi. 1.

Oh let every one who loves the Saviour pray for the descent of the Holy Ghost to arouse the Church from its growing conformity to the world; to arrest the wicked in their downward course; to take out of the world a people for God; and thus to hasten the coming of our Lord and Saviour. Let our supplication be that of the Prophet: "O Lord, revive thy work:" and the longing of our soul with the Psalmist: "Wilt thou not revive us again: that thy people may rejoice in thee?"

Oh help us, LORD; each hour of need
Thy HOLY SPIRIT give;
Help us in thoughts and word and deed,
Each hour on earth we live.

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Oh help us when our spirits bleed
With contrite anguish sore;
And when our hearts are cold and dead,
Oh help us, LORD, the more.

Oh help us through the prayer of faith,
More firmly to believe;
For still the more the servant hath
The more shall he receive.

Oh help us, JESUS, from on high,
We know no help but thee;
Oh help us so to live and die,
As thine in heaven to be.

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Fiftieth Week.

THE HOLY GHOST WILL PERFECT THE BELIEVER IN THE RESURRECTION.

December 10.

AND the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away. *Isa.* xxxv. 10.

December 11.

That I may know Him (Christ) and the power of his resurrection. . . . . If by any means I might attain unto the resurrection of the dead. *Phil.* iii. 10, 11.

December 12.

Who shall change our vile body (our body of humiliation), that it may be fashioned like unto his glorious body, according to the working whereby He is able even to subdue all things unto Himself. *Phil.* iii. 21.

December 13.

I go to prepare a place for you. And . . . . I will come again and receive you unto myself; that where I am, there ye may be also. *John* xiv. 2, 3.

December 14.

Father, I will that they also whom thou hast given me be with me where I am; that they may behold

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my glory which thou hast given me. *John* xvii. 24.

December 15.

Waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. 1 *Cor.* i. 7, 8.

December 16.

So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption. . . . . It is sown a natural body, it is raised a spiritual body. 1 *Cor.* xv. 42, 44.

AMONG the final results of the work of the Holy Ghost, in the perfection of the believer, is the quickening or redemption of his body from the grave.

Jesus is made unto us wisdom and righteousness, and sanctification and redemption; but the perfected redemption will depend upon the reunion of the glorified resurrection body with the sanctified spirit. The great and blessed promises of the Gospel conveys, for their consummation, toward the resurrection of the righteous dead. The Apostles went forth preaching "Jesus and the resurrection" (*Acts* xvii. 18), as the important message committed to them. They set forth, not merely the fact that Jesus had risen, as He said: but also

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the resurrection from the dead "at his appearing, and his kingdom," of all in whom the Spirit dwells. Hence the language of the Apostle: "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by (or, because of, margin) his Spirit that dwelleth in you." *Rom.* viii. 11.

The resurrection of the dead is one of the principles or elements of the doctrine of Christ. *Heb.* vi. 1, 2. But, as a careful study of the Bible will show, it is not merely a resurrection of all the dead by the power of God, when each and all shall be judged, but it is the resurrection of the righteous dead, at the coming of their Lord, and by virtue of their spiritual and vital union with Him, through the indwelling Spirit, of which the New Testament Scriptures so often speak.

The believer is begotten again to a lively hope of his own resurrection (1 *Pet.* i. 3), because Christ, his Lord, has risen; and because, as a living member of his mystical body, he has the assurance that he also shall be raised, and made like unto Him.

Hence, we read of "the resurrection of

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the just" (*Luke* xiv. 14); of "the resurrection of life" as contrasted with that of damnation (*John* v. 29); of "a better resurrection" (*Heb.* xi. 35); and of "the first resurrection" (*Rev.* xx. 5).

There is also a distinction between a resurrection *of* the dead, including the wicked (*Acts* xxiv. 15), and the resurrection *from* the dead, the portion of the righteous. *Acts* iv. 2; *Rom.* i. 4. And as 'Christ, the first-fruits," was raised *from* the dead, so, at his second coming, they that are his shall be raised. 1 *Cor.* xv. 22, 23. Then, in their own resurrection, they shall know Christ, and the power of his resurrection. He shall change, and make their mortal bodies like his own immortal body, and they shall be forever with Him. They shall be satisfied when they awake in his likeness. *Ps.* xvii. 15.

Such will be the result of the great and blessed work of the Spirit, begun here in the regeneration of our fallen nature, and perfected in soul, body, and spirit, when the Saviour shall come again to receive his people to Himself.

How impressive and persuasive, in this aspect, is the exhortation to those bought

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with the price of Jesus' blood to glorify God in their body, which is destined to a resurrection so full of glory and honor and immortality. 1 *Cor.* vi. 19, 20.

Come see the place where JESUS lay,
And hear angelic watchers say,
He lives, who once was slain.
Why seek the living 'midst the dead?
Remember how the Saviour said
That He would rise again.

The First-begotten of the dead,
For us He rose, our glorious Head,
Immortal life to bring.
What though the saints like Him shall die,
They share their Leader's victory,
And triumph with their King.

No more they tremble at the grave,
For JESUS will their spirits save,
And raise their slumbering dust.
O risen LORD, in thee we live,
To thee our ransomed souls we give,
To thee our bodies trust.

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Fifty-first Week.

THE HOLY GHOST WILL PERFECT THE WHOLE BODY OF CHRIST AT HIS SECOND COMING.

December 17.

THEY shall see the Son of man coming in the clouds. . . . . And he shall send his angels, ... and they shall gather his elect from the four winds, from one end of heaven to the other. *Matt.* xxiv. 30, 31.

December 18.

The high-priest prophesied that Jesus . . . . should gather together in one the children of God that were scattered abroad. *John* xi. 51, 52.

December 19.

I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named. *Eph.* iii. 14, 15.

December 20.

Christ gave Himself for the Church, ... that He might present it to Himself a glorious Church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish. *Eph.* v. 25–27.

December 21.

Ye are come . . . . to the general assembly and Church of the first-born which are written in heaven

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and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant (or testament). *Heb.* xii. 22–24.

December 22.

Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. *Rev.* v. 12.

December 23.

And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. *Rev.* xix. 9.

THE dispensation of the Spirit as ministering to the wants of the Church and of the world, will not close until our ascended Saviour shall again come in the clouds. *Acts* i. 11. And his feet shall stand on Olivet. *Zech.* xiv. 4. The holy supper which, on the night of his betrayal, our Lord instituted, shall stand as a memorial to show forth his death "till He come." 1 *Cor.* xi. 26.

From the creation of man God has been, and is now, building up a spiritual kingdom, the extent and glory of which is very feebly comprehended by the human intellect; but which, in its issues, will be worthy of God. This work, as we have seen, is wrought through the agency of the Holy Ghost.

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Its issue will be the binding together, in one, of all the children of God in the blessed inheritance which the Saviour has gone to prepare ; and which is reserved in heaven for those who are kept by the power of God, through faith unto salvation. 1 *Pet.* i. 4, 5.

The taking out of the world an elect Church, is part of the Spirit's preparatory work for this blessed consummation. As every stone in the Temple at Jerusalem was quarried, and fitted for its place before it was brought to Mount Zion, so every one of the saved, as a living stone in Christ's spiritual temple, is prepared for its place in this life, being builded for an habitation of God through the Spirit. *Eph.* ii. 22. But the completed, glorious Church, will be composed of the aggregate of all these living stones.

At his coming the Son of man shall gather his elect. Not one of the redeemed shall be wanting. His kingdom will be established. It shall be holy, and without blemish. All its earthly imperfections shall be blotted out, and Jesus shall see of the travail of his soul, and shall be satisfied. *Isa.* liii. 11.

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And in this consummation we shall understand, as never before, the meaning of the prediction that Jesus shall "gather together in one" God's scattered children; and the real unity which is meant in the "one Body," and "one Spirit," which also distinguishes the true disciples of the one Lord and Saviour. *Eph.* iv. 4.

Let it be our purpose to promote this unity in all our intercourse with Christians, of every name, who rest their hope of pardon and salvation on Jesus, as one who is willing and mighty to save. If at his coming all who love Him shall be one, oh why should we not now act together in love for the furtherance of his cause? To this end, let it be our prayer and effort, that we may receive and hold fast the faith of the people in the unity of the Spirit, and in the bond of peace.

A living stream, as crystal clear,
  Welling from out the throne
Of GOD, and of the Lamb on high,
  The LORD to man hath shown.

Eye hath not seen, nor ear hath heard,
  Nor to man's heart hath come,
What for those loving thee in truth
  Thou hast in love's own home.

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But by his SPIRIT He to us
The secret doth reveal!
Faith sees and hears; but oh for wings
To touch, and taste, and feel.

Wings like a dove to waft us on
High o'er the flood of sin!
Lord of the ark, put forth thine hand,
And take thy wanderers in.

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Fifty-second Week.

THE HOLY GHOST WILL BRING THE ELECT CHURCH TO THE PROMISED INHERITANCE.

December 24.

EHOLD, a King shall reign in righteousness. *Isa.* xxxii. 1.

The Spirit (shall) be poured upon us from on high, and the wilderness (shall) be a fruitful field. *Isa.* xxxii. 15.

December 25.

My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places. *Isa.* xxxii. 18.

December 26.

The Spirit of the Lord fell upon me, and said unto me, Speak; thus saith the Lord; . . . . I will gather you, ... and I will give them one heart, and I will put a new spirit within you. *Ezek.* xi. 5, 17, 19.

December 27.

And the Lord shall be King over all the earth: in that day shall there be one Lord, and his name one. *Zech.* xiv. 9.

December 28.

That in the dispensation of the fullness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him. *Eph.* i. 10.

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December 29.

For behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. *Isa.* lxv. 17.

December 30.

For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. *Isa.* lxvi. 22.

December 31.

Surely I come quickly: Amen. Even so, come, Lord Jesus. *Rev.* xxii. 20.

JESUS came from heaven in humility, to make known the acceptable year of the Lord. He will come again in glory, to declare the judgment and the love of God. *Isa.* lxi. 2. This twofold purpose, of glory to his saints, and of wrath to his enemies, is very clearly revealed to us as among the purposes of his second advent.

The Saviour, as king over all the earth, shall reign in righteousness. *Isa.* xxxii. 1. The earth shall be filled with the knowledge of the glory of the Lord. *Hab.* ii. 14. Of the increase of his government there shall be no end, upon the throne of David. *Isa.* ix. 7. The promise of Gabriel shall be fulfilled. The Lord God shall give unto Him the throne of his father David. *Luke* i. 32.

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At his coming, his saints shall be raised. 1 *Cor.* xv. 23. His people shall be with Him. *John* xiv. 3. They shall possess the kingdom. *Dan.* vii. 18. They shall reign with Him as kings and priests. *Rev.* i. 6. And with Him shall be united in the judgment of men and angels. 1 *Cor.* vi. 2, 3.

God will gather his people in a peaceable habitation, even in the new earth, wherein dwelleth righteousness. 1 *Pet.* iii. 13. The righteous shall inherit the land, and dwell therein forever. *Ps.* xxxvii. 29. All that are in Christ will be gathered in one. *Eph.* i. 10. There will be one Lord, one faith, one baptism, then blessedly realized, as it is now the felt want of those who are longing and laboring for Christian unity among the professed followers of Jesus. Every knee shall bow at his adorable name, and all shall confess that He is Lord, to the glory of God the Father. *Phil.* ii. 10, 11.

The groans of creation shall have an end. *Rom.* viii. 21, 22. And the result of the Spirit's work in the new creation will be manifest in the songs of the innumerable multitude of the redeemed who have

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washed their robes, and made them white in the blood of the Lamb. *Rev.* vii. 14.

The blessings of the covenant which belong to all who trust in Jesus as their God and Saviour, shall be fully realized. What we know not now of the breadth and length and depth and heighth of the love of Christ, shall then be known; and we shall be filled with all the fullness of God. *Eph.* iii. 18, 19.

For this blessed consummation, may every reader of these meditations watch and wait. May the Spirit glorify Christ in enlightening our minds to know, and our hearts to embrace the truth as it is in Jesus. The time is short! And by his Spirit, Jesus says: "What I say unto you, I say unto all, Watch." *Mark* xiii. 37.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." *Rev.* xxii. 17.

"THE GRACE OF OUR LORD JESUS CHRIST BE WITH YOU ALL. AMEN." *Rev.* xxii. 21.

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CREATOR of the starry height,
Thy people's everlasting Light,
JESUS, Redeemer of us all,
Hear thou thy servants when they call.

At thy great Name exalted now,
All knees in lowly homage bow;
All things in heaven and earth adore,
And own thee King for evermore.

To thee, O HOLY ONE, we pray,
Thy HOLY SPIRIT guide our way;
Ward off, while yet we dwell below,
The weapons of our crafty foe.

To GOD the FATHER, GOD the SON,
And GOD the SPIRIT, THREE in ONE,
Praise, honor, might, and glory be,
From aye to aye eternally. AMEN.

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FIRST LINES OF POETRY.

A living stream as crystal clear 232
Blest Trinity, from mortal sight 172
Come, Gracious Spirit, heavenly Dove . . . 10
Come, Holy Ghost, Creator blest 26
Come, Holy Ghost! Creator, come 6
Come, Holy Ghost, — in love 118
Come, Holy Ghost, our hearts inspire . . 113
Come, Holy Ghost, our souls inspire . . . 30
Come, Holy Ghost, who, ever One 18
Come, Holy Spirit, come 58
Come see the place where Jesus lay . . . 228
Come, thou Almighty King 163
Come ye that love the Lord 105
Creator of the starry height 237
Creator Spirit! by whose aid 14
Eternal Spirit, we confess 95
Father in whom we live 22
Forty days and forty nights 158
God of all consolation 202
Gracious Spirit, Love Divine 78
Great one in Three, great Three in One! . . 128
Holy Ghost, the Infinite 90
Holy Ghost! with light divine 100
Holy Spirit, Lord of light 66
Lord God, the Holy Ghost 70
Lord, teach us how to pray aright 122
Not all the outward forms on earth . . . 208
Now be my heart inspired to sing 153
Of the Father's love begotten 137
O God of life, whose power benign . . . 34

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O Guardian of the Church divine . . . 188
Oh help us, Lord, each hour of need . . . 222
O Holy Ghost, thy sacred word . . . 74
O Holy Lord, content to dwell 148
O Holy Spirit, Lord of grace 38
O Love Divine, how sweet thou art ! . . . 168
One sole baptismal sign 213
Ruler of the hosts of light 177
Spirit of Peace ! Celestial Dove ! 86
Spirit, poured on Pentecost 62
Sure the blest Comforter is nigh 109
The ancient law departs 143
The Church's one foundation 197
The eternal gifts of Christ the King . . . 182
There is a book, who runs may read . . . 193
The Spirit by his heavenly breath . . . 42
Thou Judge of quick and dead 54
'Tis God the Spirit leads 217
Twice in her season of decay 133

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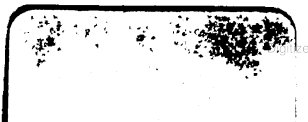

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